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Sammet Puttbuick, EDMUND QUINCY,

VD GARRISON, Editor.

XIII .-- NO. 16.

ISTIAN REFORM. adell's 'Christian Investigator.' yeion from a Corrupt Church.

er, my people, that we partake not of mentators tell us that by the pocalypse, we are to understand and that the proclamation which Come out of her, my people, divine admonition to all faith-them to secede from such a CHRIST, doomed to perdihe Saviour's appearing. ch of Rome ; but it

nd is founded upon the and wherever a church (how-by the divine presence and and apostate, it is the duty of with it to secede from and the reason always d that the Romish church is the

anti-Christian church that the nly been considered ntially on the same founda-And both in Old England oders of our present ational arrangements have nure church. And if it be that secessions have often grounds than the alledged character of the church fict only places in a still recessil recognition, by Protestno from an anti-Christian would be equi Protestant faith, and would

he Revelations to mean exch, nor do they confine the to the duty of seceding from Thomas Scott says, ex-

e in Christ, and worship God in the parate from so corrupt a church, AND THERS THAT COPY HER EX-

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EET. BOSTO

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JOHN

vay of ecclesiastica! traffic

ald we then pray that God would who may contend as firmly, as as successfully, against this vilo the accuracd stave trade. For, me again, to drive the buyers and he will have much to do

ance of heaven is coming upon Rome, and and ceremonies, though multi-and of bad consequence in them-dustry, ambition, OPPRESSION, apople of God, imposture, AVA-GUNESS and spiritual TYRANhat of ALL OTHERS THAT

Scott's authority for identifying the pro-slavery Protestant church with of Rome—for applying the warnto the farmer as well as to the that cruelty, tyranny, injustice, heking in the 'souls of men,' the ons of men with beasts, sheep les of goods are pre-eminently a participation in which makes once favored and spiritual) an in—the evils for which we must cher, or we shall be involved in

ity, on the part of the Romish led the attention of Luther, and at such a church could not be the sist. That sale of indulgences to nothing different, in character, ent of the American churches in exceptions, that those to whom fellowship, and with whom stain ecclesinstical relations, may inations equal to any con by the customers of John Tetwhether commercial, political, social advantages constitute the ted by the churches. The that the agitation of the subject igers the churches, and hazards

atly attests this. utators right in teaching the guilty of cruelty, tyranny, oppres--a church that trafficks in and souls of men-a church that ates, or licences such abominasames and supporters? And were ers right, in acting upon this

ag the affirmative of this question, we duty of secession from an apostate

thers' prediction concerning the church-



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND

BOSTON, FRIDAY, APRIL 21, 1843.

to be no evidences at all; being common to true churches and to many of those that have aposta-

constant church, which, or reflection, will be found to be no evidences at all; being common to true churches and to many of those that have apostatized.

1. HISTORICAL DOCUMENTS.

Many persons seem to take it for granted, that their church must be a true church, because it was founded by the authority of God, and by wise and good men, or because it consisted of good men, at the time of its organization or at some past period of its history—because it was founded on the true model, was enriched with divine influences, was nabundantly favored with effusions of the Holy Spirit, and was remarkably instrumental in the conversion of sinners, and the spread of the true religion.

Many of the descendants or successors of the Puritans seem to reason in this way. So do many of the followers of John Wesley. At least, they evidently feel thus, if they would not adventure to frame an argument upon the assumption. On the same principle, other sects boast the apostolical succession of the ten spirit to a property to the surface of the received and repeated of the true religion.

The Pharisese count compass are and land to make one proselyte. In their devotions, they were sufficiently vociferous and earnest, breaking out, as by irrepressible inpulse, at the very corners of the streets. They were by no means the cold-hearted, stiff, dull, phlegmatic formalists that some men picture them to be. Paul regarded himself as having been exceedingly mad, absolutely insane, with the prevalent enthusiasm of the seet, before his conversion. The same spirit composed the atmosphere of the Romish church, at the very period when its spiritual despotism and its manifold corruptions were engendered and ripened into giant maturity. The present mummeries and superstitions of that church are but the skeletons, the shells, the monuments of its ancient enthusiasm, families, mysticism and rhapsody.* To galvanize this skeleton into its former life and activity, to revive again and to restore the departed spirit of its now unmeaning rituals—the spirit

an argument upon the assumption. On the same principle, other sects boast the apostolical succession of their ministers and bishops. The Romanists, by the same rule, prove their church to be the true church, and all seceders from it to be schismatics. And the Pharisees could defend themselves in the same way, against the scathing denunciations of the 'most zealous among the English clergy, have been captivated by them, and drawn away to same way, against the scathing denunciations of the Messiah, who reproved them for their oppressions, by boasting, 'We have Abraham for our father?'!

This method of proving a church to be a true church of God, will never become plausible until it is made to appear that men, whose fore-fathers or predecessors were righteous, are always righteous themselves, or that God will accent men for the righteous.

selves, or that God will accept men for the righteous-ness of their progenitors or precedessors, whatever their own characters may be. But it is a method casts into the shade—so far as excitement and intheir own characters may be. But it is a method casts into the shade—so far as excitement and inwhich will probably continue in use, so long as any
thing else besides the exhibition of present good
fruits and of sound Christian character shall be made
a test either of church membership, or of the character of an assembly or church.

2. RITUALS—OBSERVANCES.

Either with or without a reference to the historical documents of their sect, many persons seem to
the probably continue in use, so long as any
through the section are concerned—the religious excitements of our own country. Whole cities have spontaneously thrown aside their secular avocations, for
a succession of days, and in some cases for weeks,
it is said. The population, en masse, have eagerly
through the probably continue in use, and intense emotion are concerned—the religious excitements of our own country. Whole cities have spontaneously thrown aside their secular avocations, for
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2. RITUALS—OBSERVANCES.

Either with or without a reference to the historitended of the character of an assembly or church.

Either with or without a reference to the historical documents of their sect, many persons seem to claim a Christian character for their respective the intercession of the Blessed Virgin' for the forchurches, on account of their present adherence to a giveness of their sins. Then receiving absolution scriptural church polity—regular organization—reg-ularly ordained pastors—exact and scrupulous ob-servance of positive institutions—rites—ceremonics —ordinances—baptisms—sacrifices—fasts—feests—

from their priests with frantic gestures and clamo-rous exultations. But did these Romish 'revivals' bring forth the fruits of righteousness? Ah! that is the question by which Protestant as well as Romish revivals should be tested. What should be thought sabbaths - meetings - prayers - worship.

One sect is founded and supported on the simple ground of its supposed scriptural accuracy in respect to water baptism—another on the ground of its supposed observance of the precise day originally designed on the Schlath another on the ground of its supposed scriptural accuracy in respect to who carry on, likewise, a traffic in men, women and children, during their revivals? Such things have been witnessed, and a prominent minister lately to water baptism—another on the ground of its supposed observance of the precise day originally designate from so corrupt a church, AND to water baptism—another on the ground of its supposed observance of the precise day originally designated as the Sabbath—another on the ground of its amposed observance of the precise day originally designated as the supposed observance of the precise day originally designated from the common of celescing outward rites and observances altogether. Partizans of these and other religious sects not unfrequently manifest their reliance on these circumstances of the section of a sound Christian mentalty—trampled upon the crushed poor, or neglected to plead faithfully in their stances, which is the most including that the demon of avarice every the means the must uncommon. The process, dispensions, also lutions, masses the greatly satisfied to the decision and the section of the decision and the religious particles of a change for the better. But they cannot the decision and the charge of the better. But they cannot the decision and fastly figured words they made merbane the precision of the charge of the commentator says:

It is 'Practical Observations' on the sace commentator says:

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show in what estimation God regards credentials of this sort, when separated from a practical regard for the oppressed and the crushed.

show in what estimation God regards credentials of this sort, when separated from a practical regard for the oppressed and the crushed.

show in what estimation God regards credentials of this sort, when separated from a practical regard for the oppressed and the crushed.

3. AN ORTHODOX CREED.

But when, in addition to their historical and ritual credentials, the members of a church can point to their correct orthodox creed, they often seem to think the seem to their fruits. But if religion be a 'reason-their correct orthodox creed, they often seem to think the seem to think the seem to their fruits. But if religion be a 'reason-their correct orthodox creed, they often seem to think the seem to their fruits. that the evidence is complete, and that no dereliction of duty towards the oppressed can prove that such a church is not a true church of Christ.

to dissect, to analyze, to scrutinize either their cha-

to 'examine' ourselves—to 'try the spirits whether they be of God—to 'beware of false prophets'—to

take heed and beware of men':-then the philoso-

phy of unconscious, unknowing, undiscriminating, impulsive, mystic, unexplainable religious excite-

nent should be tossed to the breeze or into the

to the field of experimental religion, as well as

league with oppressors will be understood and adjusted then.

Are we censorious, severe, profane or hostile to-

wards revivals of pure religion, because we thus speak? Turn over the voluminous writings of our

very subject. Examine what Edwards, and Bellamy, and Smalley, and Hopkins, and Emmons have

written concerning religious revivals and conversions, and upon the necessity of discriminating between the false and the true. You shall there see,

in substance, all we have here written, and much

more, that we have not room to write. You shall

learn from those unimpeachable witnesses, the abun-

dant occasion there has been, in this country, to en-

ter into discussions and discriminations of this sort You shall be instructed that religious excitements

are, (of themselves, and aside from the good fruits they produce,) no evidences in favor of either an individual or a church, being common to all the reli-

gions of the known world, the false as well as the

gan as well as the Christian—that they are as com-

mon on the banks of the Ganges as on the Connecticut or the Hudson—that nothing short of practical good fruits and holy living can furnish any eviden-

emotions, and excitements, and transports, are worth-less and vain. An almost incredible amount of la-

bor, (and by the ablest and most honored maisters

The editors of our northern religious newspapers,

for the most part, are just as ready to record, in tones of gratulation, the revivals in the slave States, as any other; though they can not be ignorant that the preachers are commonly slaveholders, and that the mass of the converts continue to be either slaveholders

‡ To this very point, the closing part—the climax of * Edwards on the Affections ' is devoted, and the ab

or slaves!

* See . Spiritual Despotism', by the author

rue, the Romish as well as the Pro

own distinguished American theologians,

A profession of correct Christian principles is a very good thing, but it is only a profession, after all, and professions without practice will avail nothing to prove Christian character, either in an individual or in a church. The creed of a church is its profes-sion—and if it be a correct creed, it is a profession of sound principles—nothing more. These princi-ples or 'doctrines' are 'according to godliness.'ples or 'doctrines' are 'according to godliness.'They furnish the grounds, the reasons, the motives for a correct Christian practice. If truly loved and obeyed, a correct Christian practice and a sound Christian character will be the result. An intelligent profession of these principles amounts to an in-telligent promise to perform all the duties of reli-gion; and therefore a church covenant is appended gon; and therefore a church coverant is appended to the church creed. But what if the promise is habitually and constantly broken, at vital points, instead of being performed? Will the promise avail instead of the performance? If so (but not otherwise) a correct orthodox creed may prove the Christian character of a church that neglects and refuses to plead for the Lord's poor! Till then, it will be true that the orthodox creed of such a delinquent church will be its condemnation, instead of its security. It will be the sure evidence of its guilt. It will testify that (unless the creed were stupidly adopted, without a consideration even of its meaning) the church has sinned and is sinning against its known and re-cognized principles of duty, and must therefore be loubly condemned. The orthodox Pharisees, on this account, were more pointedly condemned by the Saviour than the heretical Sadducees, who made lower professions. The grossiy heretical churches of our own day, that do not plead for the oppressed, have sinned against less light, and probably contracted less guilt, and become less intolerably odious and offensive in God's sight, than many of the churches that rely on their evangelical creeds to screen them from censure on account of their practical derelictions. They do less dishonor to God, to Christ, to Christian principles—to the very princi-ples in the distinctive profession of which they glory and on the loving reception of which human salva-tion depends. When God rises to judgment, the tion depends. churches that 'hold the truth in unrighteousness' must drink a double portion, and drain the cup of trembling to the last dregs. Far be thy feet, Christian reader, from the threshhold of such churches then! In that day it will be seen that the positive instituions of Cristianity and the revelations of a sound Christian faith, in their integrity and purity, were talents put into the hands of the churches, to be improved; and that if buried and disregarded, they will prove swift witnesses against them.

4. MISSIGNARY ZEAL-EFFORTS TO CONVERT SQUES-RELIGIOUS EXCITEMENTS.

These are often regarded as the sure signs that a church is, of course, a true christian church, and no exhibitions of its inhuman CRUELTY and its CONTEMPT of fundamental MORALITY will reverse the decision! All this betrays an utter is reverse the decision! All this betrays an ulter ignorance or forgetfulness of true religion itself—or
the things wherein it essentially consists. 'This
is the love of God, that we keep his commandments,
and his commandments are not grievous.' The

1. FALLACIOUS CREDENTIALS.

The discussion before us requires a clear understanding of what is meant by a corrupt, or apostate, or anti-Christian church. In order to this, it may be well to notice a few things, very commonly relied upon as evidences or credentials of a sound to be no evidences at all; being common to true churchs, and to make one proselyte. In their devotions, they were sufficiently verifferous and earnest, heraking churchs and to make one proselyte. In their devotions, they were sufficiently verifferous and earnest, heraking content of the facts of the universe? Do you thereby the finite of righteousness. And yet, after all, the lowel substantiated and unrebutted charge against a cling to God, to Christ, to the Holy Comforter, the Reprover of Sin, the Revealer of Righteousness and large portion of the 'American churches,' that they call its abominations and its blood, is gravely met. Of the world's history and of its present spiritual to the world's history and of its present spiritual to the world's history and of its present spiritual to make one proselyte. In their devotions, they were sufficiently verifferous and earnest, heraking the first of righteousness. And yet, after all, the form the pillurs of the universe? Do you thereby cling to God, to Christ, to the Holy Comforter, the law and the prophets,' seems to have no place the two great commandments on which 'hang all the law and the prophets,' seems to have no place the well to notice a few things, very commonly relieve in the conceptions of the fruits of righteousness. And yet, after all, the Reprover of Sin, the Revealer of Righteousness and large portion of the 'American churches,' that they cling to God, to Christ, to the Holy Comforter, the well substantiated and unrebutted charge against a large portion of the 'American churches,' that they cling to God, to Christ, to the Reprover of Sin, the Revealer of Righteousness. And yet, after all, the leave against a large portion of the 'American churches,' that they cling to God, to Chr

5 CONVERSIONS -- PLOUS MEMBERS AND MINISTERS It will be pleaded, nevertheless, that there are, to It will be pleaded, nevertheless, that there are, to some extent, true revivals of religion in the churches that stand aloof from the cause of the enslaved—at any rate, that some instances of true conversion take place in their midst, and that among their members are precisely in the religion of the churches that stand aloof from the cause of the enslaved—at valid. It relies on its historical documents, its period and ministers they enroll many persons of undisputed in the religion of the churches that stand aloof from the cause of the enslaved—at valid. It relies on its historical documents, its period and ministers they enroll many persons of undisputed in the religion of the churches that stand aloof from the cause of the enslaved—at valid. It relies on its historical documents, its period and ministers they enroll many persons of undisputed in the religion of th

nevertheless, apostate, and as such, was doomed to be cast off speedily, and overthrown. And the multitude of converts, afterwards, under the preaching of John the Baptist, of Jesus Christ, and of their disciples, and even on the cay of Pentecost, did not prove the Jewish church to be in a sound state, nor avert the catastrophe that followed. The great majority including the leading and governing influences and officials, were corrupt, and, instead of repenting, filled up the measure of their iniquities, in the midst of these conversions and revivals. And nevertheless, apostate, and as such, was doomed to be cast off speedily, and overthrown. And the mul-

Romish church. Was that circumstance a good church. reason why they should not repudiate and abandon her, as anti-christian? By this rule, the Protestant Reformation could never have taken place. For none would abundon the Ronlish church for her anti-christian character, before they were themselves converted, but as soon as they were converted, the rule we have under consideration would require them to regard the church wherein they were converted a

rue church, because of their conversion, and there-fore it would be schisnatic to secede.

It is commonly held that the true church was comof revivals conducted by itinerating evangelists, prised for the most pert within the Romish commu-nion, until the time of the Reformation, when it 'came out' in accordance with the admonition of our text. thad they listened to the objection under review, they would, nevertheless, have remained. And when the Protestant secession took place, it was not on the principle that no true Christians were left be-hind, or that conversons there had utterly ceased to take place; but it was on the principle that the church, as such, the church as a body, the church as

governed, was anti-diristian and corrupt.

The truth is, the converting grace and power of the Holy Spirit are not limited wholly to the churches and the communities that Jesus Christ regards as truly christian—nor to the instrumentalities that true churches embody and wield in his service. God converted Abraham amidst the idolatrous worshippers in Ur of the Chaldees; but that did not prove the idolaters true worshippers, nor nullify the call to Abraham to come out from among them, and be separate. He converted Cornelius, and 'in every nation, he that fears God, and works righteousness, is accepted of him.' Mahomedans and Hindoos, when converted at all, are converted before may venture to harmonize with all who exhibit quantum sufficit of those qualities, without stopping

missionary zeal, nor religious excitements, nor real conversions, nor a minority of truly pious mem-bers and ministers, nor all of these combined, can prove a church, as a whole, to be a true christian

II. DEFINITION OF A CORRUPT CHURCH

What then do we mean by a corrupt church? A church is not to be renounced as corrupt and anti-christian, increly because its members are not absolutely faultless—nor merely because it may conmoonbeams; and manly reflection, and logical scru-tiny, and homely common sense should be welcomed tain some corrupt and wicked members, whose undetected by their associates-nor be of every day business and demonstrative science. The missionary and revival claims of churches in cause its faith and practice may be, in some mease, and in miner particulars, defective and faulty. But a church becomes manifestly corrupt and an-

christian, whenever a majority of its members, or its leading and governing members, and officers, and influences, become so. A christian church is an assembly or congregation of 'faithful men.' An anti-christian church is an assembly or congrega-tion of unfaithful men. The character of an assembly or church is nothing distinct from the character of the members of which it is composed, and the influence which, as a body, it exerts

cease to be temperance men, and to exert, individually, and as a body, an influence in favor of true temperance. And so a professed christian church ajority of them, cease to be so, and when, at vital pints, they fail, either individually or collectively, to exert an influence in favor of righteousness, hu-

anity and truth. A church may prove itself corrupt and anti-christian, by its course, in either of the following partic-

truths of the christian religion: By trampling on humanity, or disregarding its es-

ces of truly gracious affections, and that where love to God and man, and a filial discharge of the rela-tive duties of life, are not exhibited, all religious By habitually violating the precepts of a sound ian morality: becoming carnally minded, and covetous, inof the country,) has been expended to expose the worthlessness of 'revivals' that do not bring forth

stead of spiritually minded and benevolent:

By an absence of the spirit of Christ—or by ceasing to do his work—the work for which christian rches were founded: By despotic usurpations—and lording it over

By wilfully retaining ungodly and wicked men in rral History of Enthusiasm —a work in which the ise of the Papal power is traced with a graphic pentheir communion and fellowship: for a little leaven leaveneth the whole lump. (1 Cor. v. 6—13.) The church becomes responsible for, and is infected with the iniquity which it sanctions, by its fellowship with the transpresser. cil, and shown to have grown up, along with its ab-surd and blasphemous pretensions and dogmas, out of the rank soil of a spurious religious excitement, in which reason and common sense were outraged, and the practical duties of life set aside, as unworthy the attention of the spiritually minded and devout. with the transgressor.

III. SECESSION A REASONABLE AND IN-DISPENSABLE DUTY.

What good reason can any one give for retaining a connection with a corrupt church—an anti-chris-tian church—such a church as has been described? For what purpose should you remain? What obligation do you thus discharge? What divine pre-cept do you thus obey? What heaven-appointed cept do you thus obey? What heaven-appointed relation do you honor? It cannot be the relation between Christians and the church of Christ, for an anti-christian church is not his.

should secede from such an apostate church.

IT IS A SHAM CHURCH-A DECEPTION.

Its credentials are fallacious, its claims are not ralid. It relies on its historical documents, its and ministers they enrol many persons of undisputed piety, including a large portion of the active friends of the enslaved. How, then, it will be asked, can we come to the conclusion that they are not to be regarded as true churches of Christ? And how can we be called upon to absolute the churches which Christ has not abandoned, and whom he still visits with the converting and reviving influences of his with the converting and reviving influences of his Spirit?

Answer.—Zecharias and Elizabeth, and many others of their day, were pious persons, and were converted, of course, in the bosom of the Jewish church. But the Jewish church, at that time, was, nevertheless, apostate, and as such, was doomed to be cast off sneedily, and overthrown. And the multiplication of the portion of the spore of their transfer.

the midst of these conversions and revivals. And is a counterfeit, an imposition, a deceit, a sham.—
so the Jewish church, as such, was broken off for its

What right can any man have to cling to a decepso the Jewish church, as such, was broken off for its unbelief.

The Romish church, in her worst state, could boast her truly pious members and ministers. True conversions, of course, took place in her bosom.—
Who doubts the piety of Thomas a Kempis, and Fenelon, and Massilon, and Bourdaloe—men whose writings are still read for edification and instruction by the best Protestant Christians? Luther and the reformers were converted while members of the Romish church. Was that circumstance a good church. Was that circumstance a good church.

CONNECTION WITH SUCH A CHURCH MUST BE SIN-

You cannot maintain a connection with a corrupt church without becoming partaker of her sins, and receiving of her plagues. So says the voice from heaven, which John heard, in Patmos. And conscience, and reason, and common sense, testify to the same thing. In all human affairs, the principle now insisted upon is practically recognized.

GUILT OF ACCESSORIES.

All communities hold persons responsible for the crimes to which they are accessory, by giving countenance and support to the principals, or actual offenders. If a person merely looks on and sees the commission of a crime, but does nothing to prevent it, if he conceals it, or still associates with the wrong doers, thereby giving them the currency and sup-port of his influence in society, and thus enabling them to continue and extend their injuries in the community, all men will hold such an individual re-sponsible for the crimes of his associates; and, in most cases, the civil law itself will deal with him as severely as with the principal transgressors them

elves.

If an organized society or association of any description commits a criminal act—if, for example, it authorizes the murder of one of its own members, or of any other person, whom it may deem an enemy or offender—if the murder be accordingly committed by the officers or committees of the society, or by volunteer executors of its will—an intelligent and right-minded community will hold each and every manager of the society responsible for the grime. scription commits a criminal act-if, for example, it and right-minded community will note each and every member of that society responsible for the crime, if they knew of it either before or after its commission, and oid not do all in their power to prevent it, or to bring the criminals to justice. And, in case the society, as such, or its leading members, seek to doos, when converted at all, are converted before they secode from their anti-christian, ecclesiastical connections, but this does not prove that those connections are sacred, and divinely appointed. In short, the objection assumes a principle which would prove that the wide world itself is the christian church, for it cannot be doubted that conversions sometimes take place in the world, and without the employment of any direct instrumentalities by an organized church.

We conclude, then, that neither historical credentials, nor ritual observances, nor orthodox creeds, nor prisingnary zeal, nor religious excitements. The proposition of the continue to remain members of such a society, will always be held more or less culpable or guilty, whatever protestations of their own personal innocency they may make. This weight of responsibility will rest on them, so long as they live, unless they withdraw their fellowship and support from the society or association that committed the crime, or sheltered the criminals. God has so framed the human mind, that men must, and will, of necessity, throw the blame of a society's criminal acts upon the individual that continues to give the society his support. And God himself has abundantly evealed (as in the text) his own fixed and settled determination to do the same thing. On the same principle, the punishment of national sins falls upon the individuals, however humble their station, of

whom the guilty nation is composed.

Suppose now, that, instead of the crime of murder, a society commits the crime of enslaving or imbru-ting their fellow-men, or of countenancing its members, or others, in that practice, what reason can be given why the same principle should not be applied? And suppose that society should call itself a church, a Christian church -a Presbyterian church -a Methodist church-a Baptist church-a gregational church-can any body tell why the same rule should not apply to the associated and to the members of whom it is composed? the sacredness of church institutions release them rom the operation of those great moral laws by uence which, as a body, it exerts.

A professed Temperance Society ceases to be ally such, when its members, or a majority of them, ease to be temperance men, and to exert, individuations. would savor of blasphemy! It would contradict the emphatically in respect to a corrupt church that God says, 'Come out of her, my people, that ye par-take not of her sins, and receive not of her plagues.' ceases to be truly christian, when its members, or a Of all the societies that ever existed among men a professed christian church is the association to whom the universal principle of holding the members responsible for the acts of the body, should be most faithfully applied. For the nature of the organiza-tion, and of the objects it was designed to promote, give prominence to individual accountability, and repudiates the doctrine of subjecting the conscience of the individual, or of the few, to the control of the many. The very business of this organized society, is to teach and exemplify human duty, and when it becomes itself a transgressor, and betrays its high trust, a ten-fold weight of obligation rests on the in-dividual member to withdraw the support of his con-

nection with the apostate body.

A church, like every other associated body, is nothing distinct from the individuals of whom it is composed. And their individuality is not to be detroyed or merged in the 'corporation.' To deny he duty of secession from a corrupt body, is to deny and reverse these self-evident axioms. It is to make the man the creature of the association. It is to nullify the command, Thou shalt not follow a multitude to do evil.' It is, moreover, to deny, in effect. that accountability or guilt can pertain to associated action, for if these do not pertain to the individuals of whom the body is composed, they can exist no

SECESSION IS REQUIRED BY COMMON HONESTY. It cannot be consistent with honesty to remain

onnected with a corrupt and anti-christian church especially with a church that will not protest against the dishonest robberies and thefts of slavery—a church that maintains fraternal fellowship with the robbers, which is 'a companion of thieves, and a partaker with adulterers.' If there be any dishonesty in slavery, there is dishonesty in the churches that sustain it, and there is dishonesty in those indi-What is there to cling to, in remaining with such viduals by whom such dishonest churches are knowa church? Do you thereby fasten yourselves to the throne of the Eternal—to the great principles that can be 'partakers in other men's sins.'

WHOLE NO. 647.

J. BROWN YERRINTON, Printer.

AGENTS.

MAINE. - A. Soule, Bath. NEW-HAMPSHIRE. - N. P. Rogers, Concord; - Wil

VERMONT .- John Bement, Woodstock ;- Rowland T. Robinson, North Ferrisburg.

T. Robinson, North Ferrisburg.

Massachusetts.—Moses Emery, WestNewbury;—
C. Whipple, Newburyport;—Luther Boutell, Groton;
W.S. Wilder, Fitchburg;—J. T. Everett, Princeton;
J. Church, Springfield;—Josiah Hayward, Solem;
John Levy, Lowell;—Josiah Hayward, Solem;
John Levy, Lowell;—Josiah V. Marshall, Dorehuster
and vicinity;—Richard C. French, Fall Eirer;
Isaac Austin, Nantucket;—Elius Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone,
Watertown;—A Beurse, Centreville;—Israel Petkins,
Lynn;—B. Freeman, Ercuster; R. F. Walleut, Dennis:—George O.Harmon, Haverhill;—Joseph Brown,
Andover;—Joseph L. Noyes, Georgetown;—John
Clement, Townsend; George W. Benson, Northumpton; Alvan Ward, Ashburcham.

[D] For a continuation of this list, see the last page
last column.]

liam Wilbur, Dover ;- Leonard Chase, Milford.

And it must be doubly dishonest to remain connected with such a church, when convinced that the church is anti-christian, apostate, corrupt. For such a church, as already noticed, is itself a deception, a counterfeit, a sham. And he that knowingly gives his countenance and endorsement to a deception, a sham, becomes himself a deceiver. He leads others, so far as his influence extends, to rely upon that which he is persuaded, in his own mind, is unworthy of confidence—to rely upon that upon which he is unwilling himself to rely—a plain breach of the command, 'Thou shalt love thy neighbor as thyself.'

Suppose you should join with some of your neighbors in establishing a bank, the business of which, you suppose, is to supply the community with a sound circulating medium, a truly trust-worthy currency, that may be depended on, a currency of intrinsic value, and, in reality, what it professes or purports to be. But, after a while, you discover that the main business carried on by the company or the directors, is to manufacture and put in circulation a spurious or counterfeit currency, of no real value, but which the people around you, relying on the reputation and standing of the company and its members, (including such men as yourself,) are ready enough to receive, and render an equivalent for, and pass from one to another. Some of them part with all they have to obtain it; they hoard it, and think bor as thyself." pass from one to another. Some of them part with all they have to obtain it; they hoard it, and think themselves independent for life, while you know, or suspect that they will find themselves bankrupt, whenever a scrutinizing eye, that of a creditor, perhaps, comes to be fastened upon it.

What would people think of you, if, with a full persuasion of all this, you should continue your connection with such a company? And what would you think of yourself? Would you ever suspect yourself of being an honest man? Or could you satisfy your own conscience, or vindicate your

yourself of being an honest man? Or could you satisfy your own conscience, or vindicate your course to your neighbors, by merely declaiming against counterfeit money, and scolding, perhaps, at the directors, for making and passing it? Or could you satisfy yourself or your neighbors, by pleading that the company was regularly organized—that its officers were duly elected and cemmissioned—that the forms and etiquette suitable, or authoritatively prescribed for such companies, had been scrupping. prescribed for such companies, had been scrupulously observed—that they had been very active, zealous, indefatigable, in prosecuting their business, and in multiplying, to the greatest possible extent, the specimens of their workmanship, and in filling every nook and corner of the land or of the world with they? every nook and corner of the land or of the world with them? Would you maintain that, after all its delinquencies, it was, nevertheless, a true and trustworthy banking company, on the whole, because of these things, or because, in addition to them all, it had for a long time, in years past, very faithfully circulated a sound currency, and because, even now, a certain proportion of genuine and good money was to be found among its issues? Would your responstrance against the spurious emissions satisfy monstrance against the spurious emissions satisfy your own conscience, or your injured neighbors, so ong as you continued your connection with the company, supported its cashier and clerks by your payments, met with the company at its festivals, enjoyed its warm fires and its sumptuous fare, pocketed your portion of the dividends, and discountenanced, by your example, the efforts of those who would have the charter of the company taken away, fee its entergate and the company taken away. for its malpractices, and the community warned against its deceptions?

against its deceptions?

The cases, to be sure, are not parallel, in all things, for 'parables,' (as the old divines tell us.) 'do not run upon all fours'—they do not, and cannot agree in all the minor traits of the picture. The finite cannot fully explain the infinite, nor things temporal shadow forth, perfectly, the things unseen and etern. The loss of an extete, by counterfeit and eternal. The loss of an estate, by counterfeit money, is a small matter, compared with the loss of the soul, by receiving, as trustworthy, a counterfeit and worthless religion. The man that makes and passes counterfeit money commits a small crime, and inflicte a light injury, in the comparison with him who gives currency to a spurious religion. A sham church is as much more mischievous and abominable than a sham bank, as the bankruptcy of the soul, for eternity, is worse than pecuniary insolvency for life. The difference between time and eternity, between gold and heaven, between dollars and holiness, is the measure of the different degrees of criminality between the adherent and supporter of a sham bank, and the adherent and supporter of a sham church. No wonder, then, that God says, 'Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues.'

If the keepers of a lighthouse, on the sea-coast instead of maintaining a true light, should hold out a false light, calculated to deceive the mariner, and make him think himself on a remote and safe point of the coast, when, in fact, he was about running on a reef of rocks, all mankind would cry out agains the inhumanity of the person who should continue to lend the keepers of that light-house his support, while he knew perfectly well the mischiefs they were doing. But the church is set to be the light-house of the world, and a false church is a false light-house, and lures men to destruction. man that knowingly supports such a church, is equally guilty with those whose character and teachings make it a false church. Nay, he is, oftentimes, more make it a laise church. Pay, he is, oftenmes, more guilty than they, because he sins against more light. The pro-slavery members and ministers of a pro-slavery church may really think it to be a true christian church. But abolitionists belonging to such churches know better, or ought to know better, and cannot well plead ignorance in extenuation of their conduct, in supporting such false and mischievous moral lights. If the light that is in them be darkess, how great is that darkness!

DUTY TO THE UNREGENERATE.

Men who know not, experimentally, the truth and reality of religion, have a claim on us for truthful-ness and fidelity in all our exhibitions of the religion we profess. Those exhibitions are most im-pressive that are made by our example. When they see us maintain a visible connection with a church, they have a right to infer that we regard it a true christian church, and that the example there exhibited is, in our view, and in the main, and not-withstanding our complaints of some defects, a fair winstanding our complaints of some defects, a fair christian example, a specimen of christian conduct, an exemplification of the religion of Jesus Christ. But if the church is radically corrupt and apostate, then we hold up to them a false specimen of the christian religion. If they rely on our truthfulness and fidelity, they will be led into fatal mistakes in respect to the nature of that religion. If they are discussed with it on account of its princip and constructed with it on account of its princip and constructed with it on account of its princip and constructed with its on account of its princip and constructed with its on account of its princip and constructed with its on account of its princip and constructed with its on account of its princip and constructed with a constructed with its princip and constructed with a constructed with a constructed with a constructed wit gusted with it, on account of its injustice and despo-ism, their rejection of it will be likely to involve tism, their rejection of the first be fixely to involve their rejection of Christianity altogether, believing (as they must needs do, if they credit our testimony,) that injustice, pride and despotism are not inconsistent with the christian religion. But if injustice, pride and despotism, be their besetting sins, and if they are intent on finding a religion that will allow them be the prestice of these vices, then our testithem in the practice of these vices, then our testi-mony will embolden them to trust in the religion of a pro-slavery church, (and the more especially if we profess to be the earnest friends of the enslaved,) but such a religion being a false relgion, and not the religion of Jesus Christ, will do them no good, nd them more firmly in the delusions of the grand deceiver of souls.

DUTY TO OUR FAMILIES.

Some abolitionists cannot bear to think of disconnecting themselves with the pro-slavery churches to which they belong, because, as they say, they want to take their families to some religious meeting on the Sabbath, and they know of no other place of public worship where they could attend. But the first question to settle is, whether slavery be a selfevident and aggravated sin, utterly inconsistent with the christian religion, and whether an earnest

[CONCLUDED ON FOURTH PAGE.]

Abolition Convention -- Slavery and the Church Excitement.

The Anti-Slavery Convention which met in this city on Monday morning, and which continued in session two whole days, excited a good deal of in-terest in our citizens. The large hall was very well filled during the day, and each evening it was

The resolutions which were discussed, were cer tainly of a character to arouse a good deal of feeling, and the well-known ability of such champions as Messrs. Garnson, Remond, Collins, &c., was calculated to increase the interest felt in the discussion. For once the political parties entirely. For once, the political parties, politicians and statesmen, seem to have been lost sight of, and the American church, and the priests who administer at its altars, were the subjects of attack.

The resolutions laid down several propositions in logical order; the whole forming a syllogism which it was thought would be difficult to beat down. As well as we can recollect, the resolutions began by saying that inasmuch as the religion of Jesus Christ was opposed to slavery, no slaveholder or church which held fellowship with slaveholders, could be christian. The American church did hold fellowship with slaveholders, the characteristic beautiful breakful in the control of the control of the character of the control of the character of the ship with slaveholding churches; therefore the American church was a slaveholding church, and the ministers were, by their position, upholders

slavery
These positions were laid down in very severe and very harsh language; and the speeches of Messrs. Garrison, Collins and Remond, though highly eloquent and able, were still more severe upon the church of the North and the ministry at the North. The American church covenant was denounced as a league with hell, the ministers were commissioned by the devil, and were false priests,

hypocrites and scoundrels.
The principal speaker was Mr. Garrison. To sus tain the resolutions, to show that the sentiment which they expressed was true, he went into a review of the present organization of the Methodist, Episcopal, Presbyterian, and Baptist churches, and quoted resolutions passed at conferences, general Conventions, extracts from the writings of many of the most distinguished divines, and more especially did he seem to rely upon the undeniable fact that over one hundred thousand slaves were held in bondage, were bought and sold by members of the Methodist Episcopal church in the southern States; Methodist Episcopal church in the southern States; that slaves were held by the churches in their corthat slaves were held by the churches in their cor-porate capacity, and that the ministers who admin-istered the holy elements were the owners of slaves, and upholders of a system which set at nought the marriage covenant, which separated man and wife, which legalized the sale of the bodies and souls of men, which rendered lasciviousness and concubi-nage a necessary result from the social wave. nage a necessary result from the social system

which slavery renders necessary.

He contended, therefore, that the American church was not the church of Christ; that it was not imbued with his spirit; that it disregarded h led under foct his most so ctions, and tram emn commands; that it was a church of man-steal ers, of thieves and robbers, of murderers and adul terers; that the northern church was part and par-cel of the southern church; that it raised not its voice in defence of suffering humanity; that it suffered slaveholders to commune with them, preach in their pulpits, and sit in their Conventions; and so long as it did so, it was a pro-slavery church; it inter-posed its shield to defend the man-stealer, while it trampled in the dust the right of the negro, who was as much a man in the eye of God as the pale faced tyrant who clothed himself in purple and fine linen, bought by the sweat and blood of the poor bondman. He therefore contended that, until the northern church came out from such a connection shook off the dust from its feet, and declared itself free from the pollution, it was a pro-slavery church Hear the voice of God on this point,' said Mr. Gar-rison; 'Come out from among them, O my people and be not ye polluted.'

We have in as few words as we could, given some of the strong points made in defence of the resdutions were opposed by Rev olutions. The res Messrs. Hoes, Naylor, Miner, Brewster and others. Messrs. Hoes, Naylor, Miner, Brewster and others. We were not present when all of these gentlemen spoke. We heard the arguments of Mr. Hoes and Mr. Naylor. They opposed the resolutions with much power, and showed the fallacy of making a beach in a constitution of the second state. church in Lowell responsible for the acts of one i South Carolina, though they may both be of one denomination. They denied that the northern clergy were pro-slavery, and they denied that the northern church was a pro-slavery church. So far as they were concerned, they would admit no slaveholder to approach their communion table, nor ascend their pulpits. But why should they come out from the pulpits. But why should they come out from the church, because some of its members were slave-holders? Was that the doctrine of the Bible, or in accordance with common sense? Was it not their duty to remain in the church, to work for its purification, to labor for its advancement in godliness, for the cause of the slave and oppressed humanity, with all their power? If some of the branches were withered or corrupt, should the axe be laid at the root of the tree, or were it best to lop off these ex-crescences, and endeavor, by kind and judicious treatment, to restore to health the whole trunk, so that it may bring forth good fruit? They acknowl-edged that Christ's church was not a slaveholding church, neither was the American church. Slavery existed but it existed independent of the church; it existed, but it existed independent of the church; as an evil which one individual or a minority o of Christ admit of self-godliness, or of illiberality, or the calling of hard names, or of any sin whatsoever; yet where was there a member of the visible church who was perfect, who had not some sin? 'Be ye perfect, even as your Father in heaven is perfect,' was the injuction of the Saviour; but where was the perfect man? And must there, therefore, be no church, because there was no perfect man or body of men? The church was instituted as a means to the attainment of certain ends? It was divinely instituted by God for the better working out of the salvation of mankind. It was to war against evils and ungodliness, in whatever form they existed; and it had done so, and was doing so now. Church or-ganization was instituted because it united the ac-tion of Christians to the attainment of the great end and object of the Saviour's life and death, the eleand object or the Saviour's fire and death, the ele-yation of mankind in the scale of social and moral being, and the hope of a glorious resurrection beyond the grave. Whatever might be the object of those who attacked the church and the ministry in this wholesale denunciatory manner, styling them the children of hell, and the oracles of the devil, the effect was to increase infidelity, immorality and crime to lessen the influence of good men upon the actions of the wicked, to throw discredit upon the scriptures, and to raise doubts as to the goodness and beneficence of the Almighty; that the order of christian priesthood had beco me extinct, and the prome of the Saviour to be with his church alway, was broken, and had become void. Now, we contend that negro slavery is an evil

which is to be met as any other evil. Churches and ministers may come out from it as much and as often as they please, and it will not effect it. It is to be overcome as other evils are overcome—by the changing of public sentiment; for slavery is, in reality, an institution which exists only by public sentiment. Public sentiment is not to be corrected by men withdrawing themselves from a church, or from a political party; for, allowing that every church north of Mason and Dixon's line were severally to pass resolutions condemning slavery, and withdrawing from the southern Christians all fellowship and communion; that the free States, in hould declare a full and final separation be tween them in both Church and State, what would the cause of human rights gain? Would the northern church, in its isolated grandeur, be performing the work for which it was instituted, namely, the evangelizing of the world? While we were folding around us the toga of self-righteousness, the bondman would be the bondman still, and we could not speak to the master in his behalf: we could not plead his sufferings; our words would fall on deaf ears. They would say, why come ye to preach to us, whom you have said are no Christians, whom you place out of the christian pale? Christianity, ich should be broad as the world and boundles. mscribed within the narin its love, you have circu row limits of States and Commonwealths; of keeping within the proper sphere, as an humble laborer in the cause of truth, you have assumed the prerogatives of the Almighty; thou art our judge, and not our fellow-man.

In conclusion, we can discover no practical good which will result from pursuing such a course. We are wearied of hearing abstractions discussed, and especially do we deprecate a course which will place the northern clergymen, and many of their church members, in an antagonist position to the cause of anti-slavery. We believe them to have cause of anti-slavery. been in advance of public sentiment on the subject. We could not help observing when this question was under discussion, and when we saw minister of the gospel arraigned in a public assembly as

secondrels, in league with Satan, what all this amounted to. How was good to come out of so much evil? in which way was this to benefit the slave? We take a lively interest in the cause of sati-slavery; we shall labor for its advancement to the end of our life, but we shall do it in a way which our judgment approves of. We believe in the omnipotence of public sentiment; that is a harp upon which we may play with effect; by touching its Suppose, further, that the Saratoga, now in this port, which we may play with effect; by touching its

this subject again. We shall examine in a few days, whether a slaveholder, under any circumstances, can be a Christian, or whether it is the duty of Christians in the North to refuse to commune with those of the South, indiscriminately. Our views on these points may differ from the Rev. gen-tlemen who spoke at the Convention. We regret that we did not hear the speech of the Rev. Mr. Miner on Tuesday evening; it is said to have been exceedingly able, and highly eloquent.

exceedingly able, and highly eloquent.

P. S. We learn that the discussion continued all day yesterday, and last night to 11 o'clock, in the 2d Universalist Charch. The speakers on the antichurch side, were Messrs. Boyle, Remond and Collins, Mr. Garrison having left for Boston in the morning. The other side was discussed by Messrs. Miner, Toothacher, Hoes, Naylor and Thayer. The meeting in the evening was rather tumultuous, and there were inclinent symptoms of a nonular out. there were incipient symptoms of a popular out-break. Mr. Remond was hissed down, and not allowed to speak. One of the speakers spoke of the meeting as 'a mob.' Rev. Mr. Thayer made a meeting as 'a mob.' Rev. Mr. Thayer made a speech in favor of the church and clergy, which is said to have been very able. It was his first and only speech during the three days. The meeting adjourned at II o'clock at night, without taking the distribution of the contraction of the contraction of the contraction. nestion on the resolutions. A committee was hosen to see if some place could be obtained to hold a meeting in to-day. We would ask the friends of freedom, how much has this discussion done for the liberation of the slave?

The Latimer Delegate.

gentlemen, I believe Mr. Burnell. It is not credible but they were all informed of the indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the door-keeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition! Let the people of their several districts ask whether any of these gentlemen ever said a word to show that they felt the insult, as freemen of Massachusetts should feel it. They were as tame as spaniels. And yet the people of Massachusetts are called upon again to entrust the honor of our old Commonwealth to such keepers, and they are told by unprincipled party presses that such men will do all that Liberty requires!—Emancipator.

Lest week, says the Lowell Journal of the last

Last week, says the Lowell Journal of the 1st instant, we showed how this Liberty party organ had falsified the official record, in saying that John G. Whittier received more votes for Congress at the second trial than at the first, when the truth was directly the reverse. The above paragraph, however, is more truly infamous than the statement which we corrected. The Editor of the Emanci-pator was in Washington all the winter, and he must have known the whole of the facts of the case above cited. He states a part of the facts, but exhibits a woful ignorance of the rest. It is true that Mr. Pierce boarded at Mrs. McDaniel's, and so did the Congressmen whom he mentions, and so did we; it is true that he was told by the door-keeper that he could not be admitted. It is false, however, that Mr. Burnell and his colleagues did not resist the indignity, or that they were 'tame as whipped spaniels.' We gave an account of the whole matter, in one of our Washington letters, and which we will repeat

Pierce was the scattle.

North Carolina member told Mr. Burnell that ne should order the door-keeper not to admit him on the foor again. 'If you do,' said Mr. Burnell, 'I shall retaliate; I know that he has no right here, on the same subject did not occur in the present.—In the extradition clause of that treaty, fugitives.

In the extradition clause of that treaty, fugitives. I shall order the door-keeper not to admit any person whomsoever, poloss he has the Speaker's permit.

Mr. Pierce was excluded, and Mr. Burnell told the door-keeper to make a clean sweep-that if he show-ed the least partiality, he would report it to the House. The door-keeper promised to do his duty, and we believe he did it. Mr. Briggs told the door-keeper the same, and added, that if southern members asked why he did so, to tell them that Mr. Briggs of Massachusetts ordered you to, because they had excluded from the floor the bearer of the

We know that the Massachusetts members at if there had been any way by which the matter have been done. We know these facts, because we were on the spot at the time, and partook of the feeling of the members. These facts will show which are the 'unprincipled presses' of which the Emanwill show which cipator speaks. It is hardly possible that Mr. Leavitt should be ignorant of the facts which we state, especially as he has one side of the story so very correct. It looks very black, and it will take son logic to convince us that misrepresentation was not

Cyrus Pierce.

MR. EDITOR: The statements in regard to the bearer of the Latimer Petition to Congress, contained in the extract from the Lowell Journal which you published in the Inquirer of Wednesday last, Beecher and Professor Stowe were present.

Yours, &c., Friday, April 7.

From the Portsmouth Journal. Right of Search.

There is not only a distinction, but to our mind a very plain and broad difference, between the right of search, and that of visitation.

The right of search is one claimed by all nations, into their merchant vessels by their own ships of war and by their own custom-house officers-and into the vessels of all other nations entering their ports.

On the high seas, the abstract right of one nation to

No nation in the world can be ready to admit the principle that the men-of-war of another nation have ing trades, and becoming useful and respectable a right at pleasure to search their merchantmen for citizens. Nay, reader, look into the Constitution of

The right to search our vessels was formally dis-The right to search our vessels was formally disclaimed by the British government, some time ago.

But, in consequence of a debate in the British Parof white citizens, (save in certain cases of crime,) no

'scoundrels, in league with Satan,' what all this one, that the right of visitation between vessels of

asti-slavery; we shall labor for its advancement to the end of our life, but we shall do it in a way which our judgment approves of. We believe in the omnipotence of public sentiment; that is a harp upon which we may play with effect; by touching its chords, by improving its tone, by singing songs of love, of humanity, we shall, with God's blessing, see virtue and true Christianity flourish like a tree planted by a river, and liberty given to the bondman and the oppressed. Love is a more potent element in social, moral or political reform, than denunciation and abuse; and as such, we hug it to our bosom.

We have much more to say, and shall revert to this subject again. We shall examine in a few issential to the control of the same and the Commander of the Saratoga is satisfied.

It will be seen in a moment, that if the mere hoist ing of a flag is to prevent visitation, our ships war would be useless. Every piratical rover would hoist such flags as he pleased, and thus go un-whipped of justice. We must either adopt the nonresistant ground at once, and count every ship a fair trader, or our ships must take the liberty to ascer tain whether they are truly so or not.

Apply this principle to warlike ships of all nations and you have the right of visitation, a right which is and always has been exercised by every nation that has a ship-of-war ;—and without which we must either live in perpetual warfare, or abandon alto-gether the idea of the benefits of a navy of our own.

From the Anti-Slavery Standard.

Shameful Ontrage.

The following is a brief statement of a shamefu outrage committed upon the person of one of the most intelligent and respectable clergymen of the African Methodist Episcopal church. He has a pastoral charge in the city of Providence, and is universally respected there. The facts we obtained from his own lips. We present them to you without

The Rev. Jabez Campbell, of Providence, reached the city of New-York on Wednesday afternoon, March 29th, about 5 1-2 o'clock. He went to the rail-road office, and asked for a ticket to Philadelphia. The agent told him be could get one for \$4. He said he would give that if he could obtain a comfortable seat; to which the agent replied, that he should have as comfortable seat as any other gentle-The bearer of the great Latimer Petition to Congress, Mr. Pierce, while at Washington, lodged at Mrs. McDaniel's, the bearding place of Messrs. Baker, Borden, Briggs, Burnell, Hudson and Winthrop. He was introduced on the floor of the House by one of these gentlemen, I believe Mr. Burnell. It is not credible that place, the agent came and ordered him out of the that place, the agent came and ordered him out of the car. He inquired why he must leave; to which the

they dealt with 'niggers,' they did not regard the laws of the land, but governed with their fists.

D. A. PAYNE, JAMES J. G. BIAS.

From the British and Foreign A. S. Reporter. Fugitive Staves in Upper Canada.

On Saturday, the 4th inst, a Deputation of the committee of the British and Foreign Anti-Slavery Society and their friends waited on Lord Ashburton by appointment, relative to the bearing of the tenth clause of his treaty with the United States, on the security of fugitive slaves seeking refuge from op-pression in Upper Canada. The Deputation consist-ed of Messrs. J. Forster, Stacey, Alexander, Barrett, Sterry, Cooper, Conder, Beaumont, and Scoble; the Rev. Messrs. Hinton, Carlile, and Dr. Rolph, Upper Canada, Dr. Madden, and M. L'Instant, of Haiti. our Washington letters, and which we will a substance.

Mr. Pierce, not being a privileged person, had no right to be on the floor of the House; and no member has a right to introduce any friend there, though it is very often done, and if no one objects, he is not molested. When it was ascertained that Mr. Pierce was the bearer of the Latimer Petition, a North Carolina member told Mr. Burnell that he North Carolina member told Mr. Burnell that he was no mole Lord entire credit for his intentions, the Deputation to that express their regret that the same limitation which existed in the former treaty

slaves, were expressly expected.

The Deputation pointed out to the noble lord the danger to which refugees from slavery were ex-posed under the clause in his treaty, and trust he felt the urgent necessity for immediate measures of precaution to prevent its becoming in the highest de-gree oppressive to them, and dishonorable to this

That attempts will be made under the clause by southern planters to recover their slaves, there can be no doubt; that they have their agents or emissaries already in Canada is certain; Mrs. McDaniel's were unanimous in their condemnation of the indignity offered Mr. Pierce, and that in favor of the slaveholder, is to be feared. It is, shall recur in our next, even British functionaries therefore, matter of urgent ne should be modified, so as clearly to except fugitive slaves from coming within its operation, under any pretext whatsoever, as the only effectual way of preventing the evils which may otherwise arise from it, and of disappointing the expectations of hose whose object in recovering the fugitive is vengeance, not justice.

Dr. Beecher and Lane Seminary.

The Rev Edward Smith, editor of the Pittsburgh Spirit of Liberty, has recently delivered several pow-We copy the following article from the Nan- erful lectures in Cincinnation the subject of slavery. tucket Inquirer. It is undoubtedly from the pen of Writing from that city, under date of March 24th, h

On Wednesday morning, a deputation waited on me from Lane Seminary, with an invitation to deare, to the best of my knowledge, entirely correct.

This is not the first time that the Emancipator has been thought to misrepresent the action of the Massachusetts Delegation in Congress. And it shows the danger of uniting a high moral enterprise, as I regard abolitionism, with the questionable and multiple of the property of the property of the statement of the south, asked a number of questions, which is the danger of uniting a high moral enterprise, as I regard abolitionism, with the questionable and multiple of the statement of the statem tifarious interests of political party organization. Had not the mind of the editor of that paper been laboring under a strong bias to subserve the interests of his (Liberty) party, I cannot believe he would have suffered a statement so imperfect, so calculated to make a false impression, to go forth to the ined. Dr. Beecher expressed high satisfaction, but public. I would rejoice as much as any one to see the cause of humandy having a freer, fuller and stronger advocacy on the floor of Congress; but his entire concurrence. The Doctor did not give deprecate, from my very soul, any underhanded and sinister measures—and over-statements of or understatements to effect such an object.

Cividence of having examined the subject with the care its importance demands; but Professor Stowe had paid very considerable attention to it. This was care its importance demands; but Professor Stowe had paid very considerable attention to it. This was the first lecture which has been delivered at the eminary since the days of Theodore Weld. Lane Seminary may be considered the birth-place of anti-slavery in Ohio, and it will be, no doubt, highly gratifying to the noble band who breasted the storm in the days which tried men, to learn that anti-sla-very has been again fully tolerated; yea, invited back to its former residence. It appears that Dr. Beecher is, up to this hour,

involved in a pro-slavery fog! Poor blind guide!

Political Oppression in New-York

Most people believe that slavery was abolished in On the high seas, the abstract right of one haton to search the ships of another has never been acknowledged, though sometimes claimed and exercised. The claim of Great Britain to this, and the resistance to it frame. Is this so? Is the black man really free in by the United States, was one cause of the war of the Empire State? No! Though nominally free, 1812: this was a search of American vessels for British is still borne down, crushed, enslaved by a cruel and relentless prejudice, that prevents his children any purpose. But several nations may agree, as several have agreed, by treaty, to permit such a search for specific purposes.

this State, and see the poor black man, though born and bred in your own town, denied the right to vote, unless he is the owner of \$250 worth of real es-

But, in consequence of a depate in the British Parliament, a great many feverish feelings and sayings have been produced as to the right of visitation,—
and some writers, (the above among the number,)
have gone so far as to regret that this important matter had not been settled by treaty.

A moment's reflection, however, will satisfy any

COMMUNICATIONS.

Lectures before the Colored Citizens of Boston For the information of those friends abroad, who ave no direct medium through which local from the city may be conveyed to them, I have hought that a glance at the events which have ranspired among the colored population of Boston, during the past week, might not prove uninteresting, and have therefore ventured to submit to the col-

ked, and delivering the spoiler out of the hand of the oppressor—reclaiming the vicious, &c. Then will you be the children of your Father who is in It may not be as generally known, as it should be, that on the 4th of July, 1842, the 'New-England Freedom Association' was organized, having for its object the obtaining of funds for the purpose of assisting all persons in making their escape from

Various public meetings have been held, and addresses delivered before them, by those zealous advocates in a persecuted cause, Wendell Phillips, Samuel J. May, and Joshua Coffin; and on the 4th inst. William Lloyd Garrison gave them his second address, which elicited the hearty and spontaneous applause of the audience. The speaker proposed cheers for the triumph achieved at the late session of the Legislature over the spirit of prejudice, and particularly in reference to the passage of the act, which makes every fugitive from slavery now comparatively safe in the 'Old Bay State.' The shouts

was loudly called for, who made a most effective appeal to them as consistent abolitionists. He administered a faithful rebuke to those among them who manifested coldness and indifference to the antislavery cause; and in his usual eloquent manner, invoked their active co-operation with the abolition-ists—assuring them that their own efforts would do more towards the elevation of themselves and more towards the elevation of themselves and brethren to the rights now unjustly denied them, than the exertions of all their friends. His re-marks were listened to with anxious attention, and we trust made a lasting impression.

we trust made a lasting impression.

On the 5th and 6th inst, there were two public exhibitions by the pupils of the West-Centre and May-streets Sabbath Schools. The selection of pieces was excellent, and they were recited in a manner highly creditable to the young performers; and evincing manifestly that the exertions of the teachers had not fallen upon barren soil.

Robert Morris, Jr. and Isaac H. Snowden, both

rominent members of the Young Men's Literary lociety, are among the teachers, and have been a siduously engaged in importing to the pupils, what they have themselves acquired through the medium of their own Association. The exercises were interspersed with appropriate music, in which the juvenile voices contributed greatly to enhance the effect, as several pieces were performed indepen-

dentily by them.

Opportunity being afforded, remarks were made by Rev. John T. Raymond, Rev. J. C. Beman, Rev. Samuel Snowden, S. R. Alexander, J. B. Sanderson and Win, C. Neil; during which, allusions were made to the good effect such exhibitions were cal made to the good effect such exhibitions were car-culated to exert upon themselves and the communi-ty. The pupils were encouraged to persevere in their laudable pursuit, and the parents also urged to extend the helping hand to their children, and assist them in their march of improvement; and at home

A bud of moral beauty. Let the dews Of knowledge and the light of virtue wake it In richest fragrance and in purest hues.

It was gratifying to the philanthropist to observe, that, at one of the exhibitions, the clergymen sta-tioned over the different colored churches in the city, participated in the exercises; 'one of the most cheering signs of the times,' and I hope ominous of the speedy downfall of that narrow spirit, which has sometimes prevailed among all classes of society, of debarring from the ocean of even our sympathies, those who were beyond the limits of church;' for while colonizationists and other proslavery opponents allow no difference of opinion to separate them in their efforts to prevent our rising in the scale of being, it becomes the persecuted and oppressed colored Americans to present a firm phalanx, unbroken by mutual jealousies, or weakened by distrust of each other. Were we to account ourselves more as followers of one Master, than as members of different sects, we should have more union, and-less dissension-more progress, and less

the proceedings of the People's Convention, held in the proceedings of the People's Convention, held in Boston a year since. At that time, there was much sensitiveness manifested by some individuals, who regretted that those among them, who aspired to lead in religious matters, did not evince any degree of zeal in the intellectual improvement of the people. The following resolutions which have never been published being presented, after an animated discussion, were adopted. They were, at the time, considered by the conservative party a little too caustic, but perhaps days to come may testify to its application. days to come may testify to its application.

Resolved, That the apathy manifested by our colored ministers of the gospel, in reference to the pro-mulgation of the arts and sciences among us as a people, tends more to retard our intellectual emanci oution, than the influence of any class of perso

except the slaveholders.

Resolved, That it is the duty of our people to give their support to such ministers of the gospel, as show proof of the best intellectual and spiritual cultivation.

It is an axiom, that a minister exerts a great ence over his people, either for good or ence over his people, either for good or evil. Let but those, to whom the colored people of the different States give their patronage, either go before or with the people, in matters pertaining to their elevation in society, and we shall soon rejoice in a better state of things. Then will be realized the beautiful language of the Psalmist-- Our sons will be as plants grown up in their youth, and our daughters as corner stones, polished after the similitude of a palace.' Let that class of individuals duly appreciate the respon-sibility vested in them, and a chord will be struck which will vibrate through the nation. Prejudice will soon hide its guilty head, and slavery's dominion cease; for we can even now discern a favorable change in public sentiment. Let all improve their means, however small, and be ready for the jubilee; for soon 'the coming morn shall chase away the shadows of the night Boston, April 7th, 1843.

Interesting Meetings.

GEORGETOWN, April 2, 1843. BELOVED FRIEND:

You will recollect that a notice was inserted in the last Liberator, that a meeting in behalf of crushed humanity would be held in the Universalist meetwho seemed to be 'in the spirit on the Lord's day' this place were originally members of the orthodox churches, and lived up to their principles, many of them fearlessly, until the important truth developed by Birney, that the Church is the Bulwark of Slave ry, was developed so plainly, that a voice was heard, saying, in accents loud and clear, 'Come out of her, my people!' At this rock they stumbled; and hapwill it be for them if it should not, falling on them, grind them to powder. For this fact shows that they did not plant their feet on that eternal and self-evident truth, that man is created free and equal; and that whatever comes in contact with it must be wrong; for most of them are found clinging must be wrong; for most of them are found clinging with a death-grasp to these organizations, which keep their 'steeple houses' closed against the preaching of a gospel which brings deliverance to the captive; and a part of them support a minister who declares openly, that slaveholding ministers at the South are Christian ministers, and that whilst he would withhold fellowship from a man who breaks the Sabbath, he would not do the same to one who holds slaves! O base hypocrisy! thus to fellowship, under the name of slavery, ever crime farbidden in and yet if a man is known to violate the Sabbath, henceforth a heathen man!

The refusal of the free spirits of this age to eon

turbance in this community to put forth efforts for the reformation of the drunkard, or the emancipa-tion of the bondman, than to work in a tan-pit, or go gunning, on the Subbath!—for they have no real faith in their own performances, and they see in these things an exemplification of that religion which the Saviour taught, and which can be exhibited in no other way than in doing good to the whole family of man. But this is considered secular by the priest hood, and their servile adherents. I would say to all who would wish to keep an acceptable Sabbath to do it in visiting the hongry and clothing the na-

leaven.

I believe with a class who are now becoming no merous in this region, that nothing has a better ten-dency than to devote the hours of the Sabbath to holding anti-slavery and moral reform meetings and thus to preach that part of the gospel which has been so long scouted from the pulpits of the land, to make place for the sectarian dogmas of the same. God speed the right!

Gerrit Smith's Charge.

By the following letter from Mr. Smith, it will b seen that he has not intended to accuse me of recom mending abolitionists to adhere to their political proslavery parties; but this charge he brings against made the welkin ring, to the joy of all free hearts, and the consequent dismay of all 'hunters of men.' Charles C. Burleigh, most unjustly, in our opinion George Bradburn, of Nantucket, being present, for if there be, among the half a million abolitionist in this country, one who is pre-eminently faithful to the principles of our cause, it is this gifted, eloquent and untiring advocate. Fortunately, 'he is of age, and will speak for himself.

Ретеквоко', Аргіl 11, 1843. DEAR BRO. GARRISON:

In the last number of the Liberator, you have un intentionally misrepresented me. I am sorry that, in quoting from the Emancipator, you omitted the words: 'See the Voice of Freedom of 23d last month.' Had you retained these words, your readers month. Had you retained these words, your readers would have seen more distinctly than they will now, that the charge, which you make, that bring against yourself, is a charge against C. D. Burleigh.

This is, indeed, not a matter of much moment. But as I know myself to be careful, very careful,

never to prefer a charge against a fellow-man, un-less facts fully authorize me to do so, I wish you to see that I have not violated my rule in this instance. Your friend and brother, GERRIT SMITH.

Since the receipt of Mr. Smith's letter, I have reeived a copy of 'The Voice of Freedom,' in which Mr. Burleigh pleads not guilty to the charge brought against him by Mr. Smith-as follows: From the Voice of Freedom.

Strange Interpretation.

In a letter published in the Emancipator week be fore last, my friend Gerrit Smith accuses me of ' favoring the idea that men may be good abolitionists and yet cling to pro-slavery parties; and that aboli-tionists are suitably employed, when in the dirty work of holding the balance between dirty pro-sla-

I was not a little astonished to meet such an accusation from such a source, and certainly no less so that reference should be made for proof of it, to a number of the Voice in which I meant to teach, and verily thought I had most explicitly taught, the di-rectly opposite doctrine. How my friend could un-derstand it as he did, is utterly past my comprehension. I should almost as soon have looked for his interpreting it into an avowed defence of slavery.
Will he have the goodness to review the matter, and if he finds himself in error, correct it where he published it? At all events, I should like the readers of his letter to know that I deny the charge as plainly and directly as words can be made to deny imputes to me, it was through ignorance of the meaning of the words I used.
As to the falsehood and illiberality of the Eman

cipator's remarks on friend Smith's letter, they did not at all surprise me. I learned, months ago, to expect nothing but the grossest unfairness from that quarter, and have ceased to even ask of it any thing

The Phrase 'Colored' Persons WM. LLOYD GARRISON:

DEAR SIR-I wish to protest, through your col unns, against the miserable affectation, so univer-sally practised by abolition writers and speakers, of lesignating the African race as our 'colored' breth-en; as though the Almighty had 'colored' ren; as though the Almighty had ducked them in a dye-pot before sending them into the world to enounter slavery and the white man's contumely. If true that they are not degraded by the accident of color, why truckle to the false prejudice against it, by employing this unmanly and disgusting palliative? The term 'negro' is an honest, expressive and well-meaning one, and distinctive of the black race. Why, then, should it be tucked away out of sight and hearing, and made to give place to the cringing, mawkish, senseless expression, 'colored man,' as though it could not look any word, which may be used to distinguish one of any other complexion, in the face? If there is no degradation in being a negro, where is the degradation of being called one? Away, then, with this mealy-mouthed fastidiousness --it is unworthy of those who advocate the equal ights of mankind. Let men, as are deeds and things. be called by their right names; and in alluding to the black race, let there be no unmanly shrinking from the significant, straight-forward, dyed-in-the

oo! appellation which distinguishes it. Syracuse, Feb. 11, 1843. The term ' negro' having long since been ren dered degrading and made a badge of reproach by slavery and prejudice, it is scarcely judicious or proper for abolitionists to use it in their speeches or writings in the present state of public sentiment. Besides, is it strictly applicable to any native-born Americans?

Democracy -- New-York.

The following is an extract from the report of the Judiciary Committee respecting Gov. Seward and Virginia claims. Read it twice.

'He who occupied, at that time, the gubernatorial chair of this State, was alike deaf to the voice of reason, the requirements of law, or the dictates of justice. Surrounded by a legislature of kindred politics with himself, and seemingly as eager as he to conform their action to the views of certain of our citizens, not, as your committee are constraine to suspect, from any sincere regard for them or the house in this place, last Sunday; and such was opinions, but from an unworthy consideration of po-sed the fact—for the house was thronged all day litical advantage: and while he was denying to Virwith an intelligent audience, who listened with fixed attention to the truths uttered by various speakers to her the existence and continuance of her domesespecially was this the case with our brother Remond. Latimer and his wife, who, as he said, were come-outers from the 'peculiar institution,' and intended to be stay-outers, were also with us. It was truly a gathering of humanity—of those who have become sick of the unmeaning, sanctimonious performances in the sectarian meeting-house. The sweet singers from the granite hills of New-Hampshire was a tution; while he was laboring to which would suffer the FELON, who may have stolen from his master the individual whose labor and service were his DUE, to go unpunished of his CRIME, provided the perpetrator thereof possessed sufficient ingenuity and agility to escape within the borders of our own State, before his guilty purposes could be discovered, or his person arrested; while he was throwing the shield of executive protection tic institutions and rights guaranteed by the consti come sick of the unneaning, sanctimonious performances in the sectarian meeting-house. The sweet singers from the granite hills of New-Hampshire were with us. The meeting in the evening was a perfect jam. Most of the leading abolitionists in a round the FELON who may have stolen the slave, the legislature, on the other hand, were equally industrious in throwing impediments in the wa of reclaiming the slave himself, in case he could b nduced to flee from the service of his master. I seemed as if New York, lost to all sense of conutional obligation, was bent upon destroying, at one ell blow, the rights of our southern brethren, and plunging the peaceful and happy States of this pros-perous Union into all the horrors of an unnatural war. And even yet Virginia was CALM, CON-SIDERATE, REASONABLE, CONCILIATING, FORBEARING!!

Hail! Land of Liberty.

Wm. Lake, a free man of color, for coming into the State in contravention to the law, one year in the

The above is taken from a list of sentences i posed upon conviction of crimes in Louisiana. We copy it from the last Picayune. The crime in this holds slaves! O base hypocrisy! thus to fellowship, case, of course, is the possession of freedom. A under the name of slavery, every crime forbidden in the word of God, even open subbath-breaking, which is with the priesthood the most heinous of all crimes; attempt of escape, and sentenced to twelve years and yet if a man is known to violate the Salbath. imprisonment in the State prison. The author o the sentiment, that 'all men are created free an equal,' still receives almost divine honors in that, form to the manner of keeping the Sabbeth, marked out by the priesthood, is to them the most terrifying of all things; and it makes a great deal more dis-

AOTAME IIII''S The Abdication of President Be The New-Orleans papers of the the first copy we have seen of the er resigned his post of President brought to New-Orleans by the brian au Prince, and reads as follows:

PORT AU PRINCE, 13th to Gentlemen of the Council,—To clapsed since I was called upon ident, then made vacant by the founder of the Republic. Since

vored to carry out his view others, the best opportunit I have endeavored, du onduct the affairs of Ge ention to an eco

In proof of my labors on to one million of dollars in redeposited in Paris, to the credit Recent events, which I do : foresee, nor am prepared to rey, I deem it due to my dign

personal abnegation of the power been clothed.

During my Presidency, I have quelling the discords and division istracted and feeble Govern see the independence of the and its territory united; and tracising myself, I give anot remove all cause of disconter In conclusion, I may add, that I as happy as I strove to render her.

[Signed]

A Slaver .- A Vera Cruz co York Herald states, that the property of the Spanish on board, who claimed the vession board the vession beautiful board the vession board the vession board the vession board the vessio ors, was compelled to all The slaver is a brigantine, a hingly taunt, and very neatly nis' La Constantin,' built in Neout and sold under the name of Flyer;) after four or five cruis of 'La Scorpion,' and this cru of 'La Scorpion,' and this cruise; one of 'La Constantia.' She is commanded by Capt. Juan Amerew consisted of 44 souls, and he twelve-pounder, muskets, blund was last from the Portuguese coast of Africa, out 28 days, when she left, 550 slaves; thin when she left, 550 slaves; thirty, two jumped overboard in delirium

Atrocious Murder.—The Carthage Friday, contains the particulars of killing of a Mrs. Delila Raney, by Bi in Putnam county, Tenn. It a somebody, and, to carry out his late hour of the night, and chased by the name of Silbs, with an are; attempt, he returned to the house, repeated his threat, at which instantiated the compared his threat, at which instantiated his compared his threat, all who were in the house their research. poor unfortunate Mrs. Raney sixty feet from the door, and with the pole of the axe, and the with which he severed one large gash in her face, sunk the in two places, and cut off the point Being now well satisfied that he h bloody deed, he covered her up with axe in the fire, prepared for clubs and hand spikes, and h Tennessee. He was, before two justices of the peace, who to jail to await further trial at the Circuit Court for Putnam county.—A

Hayti .- A letter from Port au-Pince. confirms the intelligence of the additional dent Boyer, and his departure from the following is an extract:—Tresident Bocated, and is now on his way to Egland English man-of-war. The government istered by a committee of twenty-five, that purpose, until a new President car To-day the patriot army of ten to fi men entered and took possession of the

Insurrection of Negroes at Harana-Fo Killed.—A stip from the Charleston Med April 8th, contains a letter of the 1st from which the following is an extract: 'An of the negroes employed on the Car took place a few days ago. They ma sugar estates, and after setting fire to creased their number to over 1600. speedily put down by the whites in the ided by a company of regular troops counts say, that no difficulty was ap

A disgraceful scene took place in the R House of Representatives on Saturday lat tan, the editor of the State Capitoi Gas saulted by Mr. McGowan, one of the men ount of an article which app the course of the affray was Fortunately, the weapon struck and Mr. Brattan was not danger and Mr. Brattan was not dangerously committee was appointed by the House the matter, and McGowan was arrested

New-York City Election -The election year. Robert H. Morris is rejority of 5831 over Robert Smith, date. Last year, Morris's majority Democrats have also a majority of Aldermen, and 11 in that of Assisti

Mr. Peabody, Editor of the Boston Br Mr. Peabody, Editor of the Boson severely whipped on Monday by one chester, who took offence at some epappeared in the paper. Mr. P. assured was not aware the article continued any sive, that he did not write h, and that he dy the matter as far as was in his power assailant, who is about four times a lift body, severed only the more energed. body, seemed only the more enrage struck him severely in the face.

The Newburyport Herald says that the tion of snow on the rail-road below Rebeen so great, that in clearing the tree two storms, in some places, they have to erect a stage, the track being some surface of the snow, that a man standing the stage of the snow, that a man standing the snow is the snow. could only reach the top of the bank his spade held at arm's length. Terrible -- Mr. Etheridge, an

nou's plantation, four miles below Raubnathis brains beaten out with an are since, by a negro. The negro seized fill in the act of whipping him, whereupon behim through, when the negro seized and led him. The Rev. Mr. Raymond, who went of the Amistad negroes, arrived at Nes his lady, on Saturday, on board of the Bo

Death by Small Poz. - Rev. Wm. Sn Church-street church, Methodist, die residence in Mason-street, Buston, wi

There was a fall of ten inches of snew on the 16th ult. Such a thing was of in that region. Deplorable - The St. Louis Reporter,

says that a family, consisting of tea percently drowned in attempting to change, Ill.

Quincy, III.

The case of Cooke and the late Mr. Go of Mrs. Cooke.—We learn from a letter for Mrs. Cooke.—We learn from a letter for the learn from a letter for the most case and the letter for the most unfortunate a grown out of this business. In congrown out of this business. In congrown out of the most on pull down the host fright. The trial of Cooke took piece fright. The trial of Cooke took piece fright. Some two thousand dollars have inst. Some two thousand doll for Gardner's poor widow and co from this place

The Journal du Havre mentions sno The streets of Havre were nearly inpa valley of Araw, Switzerland, a party of 11 mules and 9 muletons, persant in

Four Patriots Dead .- On Saturday 13 Four Patriots Dead.—Oil Sainter And Four revolutionary soldiers deditownship, Westmoreland county, Pa. John Gallagher, 104: Robert Doods, Johnson, 103.

It is said that a Senator in Maine Augusta, by mistake went to the area the State House, and on demanding his quired to sign the books of the stability he found himself enlisted in the army fitted.

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THELIBERATOR BOSTON:

FRIDAY MORNING, APRIL 21, 1843. Restred, There THE COMPACT WHICH EXIST RESULTS THE NORTH AND THE SOUTH IS A COV SCINCES THE DEATH, AND AN AGREEMENT WITH ESAST WITH DEATH, AND PARTIES IN ATROCIOUS

EINLITY.—AND MODELS BY IMMEDIATELY AN-IESO "Resolution adopted at the annual meeting is Massachusetts Anti Slavery Society, in Faneuil Junusty 26, 1843.

President I

Church Action on Slavery.

The pro-slavery churches of the North, conscious they must either change their position, seeming. at least, on the subject of slavery, or be crushed un a Atlantean weight of public sentiment, are has adopting resolutions purporting to be of an antiery character, and then excluiming as Agag did of ety character, and the otherness of death is past!' While plerstand the object for which such resolutions many instances passed, and can give no anti-slaeredit to such bodies, we greatly rejoice in spirit power of our enterprise. Think how that enter. as been openly scorned, hated, reviled, perse opposed by these identical churches, in days ast! Not that they are essentially different. le, from what they were formerly; but they on compelled to do homage to that which they nee trampled upon with religious fury a larger dare to make up an issue with us on the question of slavery, but are now asing as an other protexts. Once, it was the doc

amediate emancipation, or our opposition to nization scheme, for which they denounced ow, it is for our religious views they attack us, at still with the design of crippling our efforts in the f universal emancipation. Those abolitionlose vision is anointed, will not be deceived by devices, but will watch them with even more ance than they did when they gloried in occupymeslavery position, and sharply regrove them es in sheep's clothing. Let us, kind reader, for our mutual edification, take

glance at some of the resolutions adopted by various his, on this subject, within a comparatively period. By critically observing their phraseoler, we can very easily determine how deeply imbued anti-slavery spirit are they who have taken

At a meeting of the First Congregational Church in vard, Mass , held March 14, 1843, certain resoluas, with a preamble, were passed, and 'ordered to numericated for publication in the Boston Rebut not in any anti-slavery journal. The ences as follows :- Whereas, a Chrisand is, in its nature and constitution, opposed pain all its various forms, &c. Then it is a sinchurch, and this is 'perfectionism'! But we this by, merely remarking that we fear it was inoly as a spiritual flourish. The next clause Whereas, it may sametimes be highly proper ersedual, 1F not absolutely a duty, for a church builty against some GREAT AND ALARMING SIN, 63the it is one which is practised by members of stan body,' &c. What admirable caution, int nice and guarded phraseology, have we here Then some GREAT and ALARMING sin is preding is the land, carrying along with it moral death dismustion, it may be proper, it may be expedient, it may not, for here it will be seen there is room for doubt,) sometimes-once in a century, or or a little oftener, perhaps-not alas-for a Christian church to raise a note of estrance against it, about as loud as a penny rhistle, in a string of namby-pamby resolutions, , if they could be turned into liquid, would be oo weak to run down hill.' Possibly, to do this -sometimes-be a duty, if this damning iniquity one that is 'practised by members of the Christin body: but this is not certain! What a display of oly zeal, of moral during, of pious fidelity ! Here is a stem of legalized wickedness in this apostate repub-, which enforces the lewdness of Sodom, abrogates ery command in the Decalogue, declares a war of termination against Christianity, extends and peruates heathenism of the most appalling descripand subjects to robbery, outrage, cruelty and ry one-sixth portion of all the inhabitants; and er a mighty struggle for the overthrow of this in system on the part of the friends of God and ty, for the space of thirteen years, lo! ' the st Congregational Church in Harvard ' has at last stered that it may be expedient to testify, as a

th of Jesus Christ, against this great iniquity tefases to say positively, whether duty or even dency requires such a course; it may, or may brevery thing, in a case like this, depends on way the wind blows, the popular current runis of majority over the is re-elected Mayor by a bert Smith, the Whig to s's majority was 1856, majority of 7 in the Board at of Assistants. now! The question is one of astonishing intri-, of afflicting perplexity, and manifestly calls for blending of the wisdom of the serpent with the lessness of the dove, nav, it needs all serpent, to of the Boston Bulletis, forday by one Was, P. I ce at some squib which Mr. P. assured him that contained any tains of the fr. and that he wand is van in his power. His but times as large as Mr. more chraged by this, the face. it properly! But here is the conclusion of the mable:- And whereas, many of our number ere it to be our duty, for the purpose of defining stion and clearing ourselves, explicitly and pub to testify against slavery ; therefore, &c. This the whole story, in a very few words, why so e and anomalous a procedure has been adopted s church in Harvard-and a very queer, a very erald says that the secu-il-road below Pertusous learing the track after the ces, they have been con-cive being as much below it a man standing on the p of the bank with the to-longth. ery shameful story it is -that is, for a Christian th to tell. Mark-the members are not all agreed he duty of giving this testimony, at this time them, how many we are left to guess-per ure, one fourth, or one third, or one half, or wo-thirds-would prefer, on the whole, to wai a more convenient season'-say, till six hours, minutes and six seconds before it is certain (for aty in any trying case affords great relief) that is to cease for ever. They would be sorry not

out with an axe, negro seized Eile im, whereupon Et in at the death," but they dislike the fatigue and of the chase. Many of them, however, are now pand for action; and though they very probably arrived at New York, a board of the Eritade. itale a minority, yet, in order to prevent a and to pacify them into quiescence, that they to longer disturb the peace and harmony of the shall be gratified. But what a confeswe find in this preamble! According to its alement, this church has never 'defined its a' in the struggle between Liberty and Slavery, and Wrong, Purity and Pollution, Christ and until March 14th, 1843! Ever since its n, it has seen the Bible a prohibited the marriage institution abolished, personal is destroyed, and every crime legalized, among an isting of ten perso e number of the people; but, until within five spast, it has not attempted to 'clear itself,' (?) or sane its position, respecting this awful state of is in our land! Again we say-what a confes-

flaving so long neglected to perform a duty so obvi se have a right to infer that this church, roused asciousness of its past delinquency, will be 'redeem the time' by the adoption of the bold and thorough anti-slavery resolves and tes-(but not after the passage of such a pream

he first resolution declares the system of Ameri very to be a physical, social, political and moral ast magnitude and threatening aspect.' Thou of slaveholders, with Thomas Jefferson at their ave admitted all this of the slave system, times

e second resolution exhibits as remarkable and of meekness and humility as has been wit sace Cain gut his famous interrogatory, 'Am brother's heeper ? Here it is:

2 Resolved, That we hereby meekly reprove and sets of religion.

Oh! oh! This is absolutely exeruciating! If the system of American slavery can withstand a shock like this, it must be bomb-proof! If the tiger Oppression be not henceforth as tame as a tabby cat, it is idle to expect that any conceivable amount of meekness will alter his incorrigible disposition! If southern slaveholders, and sparticularly slaveholding professors of religion, can listen to such burning reproof, such terrible rebuke, and not wince, their case may be considered hopeless!

But how absurd, unnatural, monstrous is the use of the word 'meekly,' in such a connexion! In its right him see to it that he does not perish through pride of place, this quality of the mind is excellent; but, as a hasty and desperate committal to the side of venhere applied, it is execrable cant.

The last resolution adopted by this church is in the fellowing words:

Resolved. That those members of churches, who, claim to our christian-fellowship and commun

how long forbearance may be exercised in such a case, dence of Christian character '! Such is the obvious intent and meaning of this resolution-for the passage of which the church claims to be regarded as antislavery !

This must suffice for a specimen of the lot we have on hand, until we can find room for additional illus-

British West India Emancipation.

The Committee of the British and Foreign Antithe last year, into the working of the West India emancipation scheme, have received voluminous replies from the various colonies, all which are of a very satisfactory character.

It appears that, in Jamaica, the wages given to field laborers average about 1s. 6d. per diem; rent of houses and grounds being charged separately. In Antigua and St. Kitts, the average wages are 1s.; rent included. This is a compensation which will make American laborers stare, and which they would justly regard, in their own case, as being wholly inadequate. Yet for this small stipend the emancipated slaves in the W. I. colonies labor cheerfully, and out of it, in many instances, contrive not only to support their families, but also to give substantial aid to the cause of religion and education. Labor is principally performed by the job, this plan being preferred by both the employer and the employed whenever practicable-St. Kitts being an exception. In Clarendon, (Jamaica,) the average rent of house and ground is 2s. per week; general size of ground, one acre. In Vere, the rental is Is. per week;

size of ground, half an acre; and so in other places. It has already been satisfactorily demonstrated that the relative cost of production under freedom is not so great as it was under slavery—a point of no small con-an injury to another because of an injury received; cern to the planters in the South. In Spanish Town, according to the testimony of a large number of both thought of taking eye for eye, tooth for tooth, or managers and proprietors of estates, sugar is now manufactured at a cheaper rate than under the previous system of slavery and apprenticeship. This is also proved nies. We are sorry to hear that women are still in the field, and have not, as is generally supposed, been of abolishing the gallows, we speak of substituting in withdrawn in any great numbers from agricultural pur-

The enemies of emancipation predicted, before that act took place, that the effect of it would be to throw a large number of estates out of cultivation, both on account of the indolence of the emancipated, and the insecurity in which property of every kind would be held. But facts prove the fallacy of this, as well as of the thousand-and-one other equally alarming predictions that were made to perpetuate slavery on the West India soil. In Clarendon, no estates have gone out of life as a substitute. While we should hail a change, cultivation, except from causes wholly unconnected even to this extent, as an indication of a more but with the supply of labor. In Vere, all are in thorough cultivation. In St. Ann's Bay, Cornwall, Trelawney, ditto. In Antigua, some of those which had gone out of cultivation, in the days of slavery, have been re-esof cultivation, in the days of slavery, have been re-established, and works have been erected on lands, previous thereto considered waste. In St. Kitts, the cultivation is in many instances considerably extended sent to keep them in prison. We stand in no fear o

over lands long lying waste. It is gratifying to find that the laborers, trifling as is the recompense they receive, are by their industry walls. Sin (and crime is but one of its fruits) is not and economy gradually becoming owners of the soil. to be legislated out of the world; nor are sinners to The number in Spanish Town, who have her The number in Spanish Town, who have become pro-prietors of freeholds since emancipation, is from 1,000 or an elevation on the pillory, or a suspension on the to 2,000; and the number of acres possessed by them gallows. Nothing but the spirit of Christ can regenis very little short of 4,000. In St. Ann's, Brown's erate, bless, preserve a guilty people; and that spirit Town, about two thirds of the laborers have purchased must be exemplified now by those who profess to be small freeholds. In Clarendon, the number of acres his disciples, as it was by himself in the days of his purchased by them is almost beyond belief. In Vere and Trelawney, many laborers have also purchased and therefore is divested of all anxiety in regard to land. In St. Ann's Bay, those connected with the the protection of personal property. It takes joyfully congregations under the care of the Rev. T. F. Abbott the spoiling of whatever earthly substance may haphave paid between 3,000%, and 4,000%, for land since pen to be in its possession, by thieves, persecutors, of 1838, on which cottages are erecting for between 200 pressors. It has no reputation, and therefore never and 300 families. More than 4,000t. sterling have been paid for land by 396 persons connected with the does not fear those who can destroy the body only, for congregation of the Rev. B. B. Dexter. Of this num- its life is hid with Christ in God. ber, 169 have expended 3,969l. in building houses for The light which is shed by Christianity on the themselves and families. In Antigua, the laborers criminality of war, capital punishment, retaliation in have become purchasers of land, whenever and all its forms, is gradually preparing the world for their wherever opportunity presents itself. At present, the abolition. This light may not be, and indeed is not. extent of their purchase is limited, for few persons in all cases, acknowledged as the reformatory power, will sell more than one acre to a laborer. And these which is producing this mighty change; but a stul are they, of whom it was slanderously predicted that, born skepticism can never disprove the connection be if set free, they would be vagabonds and idlers, incen- tween cause and effect. Nor is the position shaken by

diaries and cut-throats! Where are their defamers? But the successful working of emancipation is, per-haps, most conclusively proved by a comparison of found to have far less humanity in their bosoms, far the relative value of land under freedom and slavery, greater hostility to the progress of the human race, In Brown's Town, most of the landed property has then many who openly reject that gospel, and who risen in value since the abolition of slavery. In Vere, glory in the name of infidels. The former are reli the price of Savannah land, in former time, was 21. 2s.; gious hypocrites and impostors, who have the form since freedom, 91. 12s.; cane land, 19t. 4s. per acre. but deny the power of godliness; who are two-fold In Clarendon, land has risen in value 400 per cent .- more the children of the devil than they were before During slavery, Savannah land could be bought for 11 they put on the christian profession; who stand at a or 21. old currency; now the same land costs 61. 71. far longer distance from the kingdom of God than and 8%, old currency; mountain land which could for- publicans, sinners and harlots. The latter have not merly be bought for 2/. now costs from 8l. to 10l.; had their natural humanity turned to stone, or eaten and in the neighborhood of thriving villages, land will out of their hearts, by pharisaical pride, or a self fetch from 201. to 301. old currency. In St. Ann's righteous profession; and that humanity, speaking out Bay, in many cases the value of land has doubled or as it often does against cruelty and oppression, powertrebled; 15t. sterling has been given per acre for fully testifies against those false professors in whos land for a township, which, four years since, would obdurate hearts no flesh is found, and who are too not have been valued at 61. In Spanish Town, many brazen-faced to blush even when they strike hands of the properties are worth one third more than they with thieves, consent with adulterers, and co-operate would have been valued at two or three years ago.—
Some are doubled in value; and lands which, during el and the sun.' slavery, might have been purchased at from 2t. to 4t Mr. Justice BLACKSTONE has well observed, that now obtain a ready sale at from 3l. to 20l. per acre. - 'sanguinary laws are a bad symptom of the distemper From 201. to 601. per acre have been asked for lands of any State, or, at least, of its weak Constitution.' Re

in the vicinity of towns. old waste places; thou shalt raise up the foundations struggle to secure this victory may be protracted, as it of many generations; and thou shalt be called, The was in the case of the foreign slave trade, and as it repairer of the breach, The restorer of paths to dwell has been in that of slavery on our soil; but of the re when wilt thou hearken to the voice of the Lord?

The Emancipator doggedly refuses to make order to prevent murder, publicly commit murder any correction of its misrepresentations, in the case of themselves?' And truly does he add_ 'The punish Mr. Peirce. M gnanimity is a trait unperceivable in ment of death is pernicious to society, from the exam the character of its editor. His treatment of C. C. ple of barbarity it affords. The laws, which are it Burleigh, on various occasions, as well as of others, tended to moderate the ferocity of mankind, should has been exceedingly unjust and reprehensible.

Defence of the Gallow

The probability is, that the Rev. George B defence of the gallows, as he has been for his attack on 'Den. Giles's Distillery '-but the notoriety nequired in the latter case served to elevate him, in the eyes of good men, as highly as in the former case it will sink him low in their estimation. Let him not mistake the applause he is now receiving from a san guinary priesthood, either for the approving voice of God or the verdict of an enlightened posterity. Let geance and man-killing. The gallows is destined to be abolished in all civilized communities; and, ere long, he who shall venture to defend it will put forth his pretensions to the name and character of a Chrisafter being suitably admonished, continue voluntarily and approvingly to hold their follow-creatures in involuntary servitude, fail of exhibiting credible evidence of christian character; and, therefore, forfeit dence of christian character; and, therefore, forfeit

The Argument of Mr. Cheever, in support of capi-Did ever a cat tread more softly or carefully? Observe the phraseology of this resolution! In the first nacle, New-York, in reply to J. L. O'Sullivan, Esq. place, men-stealing members of churches are to be has been issued in pamphlet form, as well as printer suitably admonished, before christian fellowship is in the columns of the New-York Evangelist. In noto be withdrawn from them What that means, or ticing it, the N. Y. Observer says- It is confessedly one of the most able and luminous arguments the every one is left to decide for himself. Next, these have yet been made in defence of DIVINE TRUTH on human kidnappers are to be cut off, provided they the question of capital punishment. There is no voluntarily and approvingly continue to enslave need of our recommending this work : every individther fellow-men-not without ! If they should reside ual who wishes a condensed, and at the same time an in a slave State, by the laws of which manumission intelligible synopsis of the argument from Scripture is prohibited, this would be involuntary slaveholding, and Expediency, will obtain a copy of Mr. Cheever's and therefore not incompatible with 'a credible evi- pamphlet.' And the Evangelist, in addition to other encomiums previously bestowed on it, styles it splendid and irrefutable argument, and adds- 'The great demand for the numbers of our papers containing the report, gives promise of a large and rapid sale.' We place these panegyrics on record, for reference hereafter in a rectified state of public sentiment. These widely circulated journals are the organs of large and powerful branches of the American Church, which is as truly the 'bulwark' of the gallows as it is of slavery. On this subject, we have Slavery Society having made diligent inquiries, during merely the sentiments of their editors, but of the great mass of orthodox religious professors in the land, and especially of the priesthood.

It is a bloody stain on Christianity to represent i as justifying putting men to death, either in self-defence or to promote the glory of God-either for the benefit of the killed, or for the safety of community The question, how criminals of every grade should be treated by an injured individual or an outraged community, is one that cannot be too seriously pondered, or too carefully determined. If their crimes are winked at, in the spirit of profligacy, or allowed to go unpunished through bribery or a morbid sympathy, then the state of society becomes frightful indeed, and general insecurity prevails. Under such circumstances, neither the laws of God nor the laws of the land exert any restraining power; hence, neither life nor property is safe. Evil is licensed to do its worst, and to do it with impunity. But, surely, Christianity cannot connive at wrong-doing, nor does it cherish any morbid sympathy for wrong-doers. Yet it erects no gibbets, it builds no prisons, it does the criminal no harm. Like its Divine Author, it is bent on sav ing, and not on destroying, men's lives. This it does that overcomes evil with good; that revolts at the life for life; that, being reviled, reviles not again; that is both able and willing to die, 'the just for the unjust'; that, though able to summon legions of anits place this spirit, which is the spirit of Christ, and which is made perfect and victorious through suffering which humbles, disarms, overcomes the wrongdoer, not by taking his life or shutting him up i prison, but by christian forgiveness and kindness, by returning blessing for cursing, love for hatred, good for evil, IN ALL CASES.

Almost all those who advocate the abolition of capital punishment, are streamous for imprisonment for mane state of society, we can give no countenance to such a substitution, as in accordance with the spirit of most assuredly it is not for us to shut and bolt them wrong-doers, but of wrong-doing. More dangero men live without than within the limits of prison be brought to repentance by prison diet and disciplin

the fact, that multitudes of those who claim to em

in the vicinity of towns.

Thus it is that the Almighty is sustaining his declarations—'They that shall be of thee shall build the a healthful moral change in public sentiment. The [See Isaiah, 58th ch.] Slaveholding America! sult we cannot entertain a doubt. Most pertinently does BECCARIA inquire- Is it not absurd that the laws, which detest and punish homicide, should, in not increase it by examples of barbarity, the mor

horrible, as this punishment is usually attended with

formal pageantry.' Among the distinguished advocates of capital pun ishment was LAFAYETTE. According to a statement made in M. Jules Cloquet's 'Recollections of the pri-vate Life of General Lafayette,' it was held in horror by him, and he constantly raised his voices against this monstrous penalty.' He thought that society had no right to take away what it could not testore, ciples, at no other paper of equal influence is, and I or to exercise the power of life and death upon one of its members. In supporting a motion of M. de Tracy, for the abolition of punishment by death, in our personal considerations should induce us to withthe French Chamber of Deputies, Lafayette said-'I hold. shall ask for the abolition of death, until I have the infallibility of human judgment demonstrated to me The punishment of death has always inspired me with feelings of horror since the execrable use made of it during the former revolution . . . I support, with all my power, as I have always done, the proposition of my Hon. friend, M. de Tracy. Those who ask appeal in behalf of the Liberator; and I enclose you for the adjournment of this proposition have not had the misfortune to see their families dragged to the scaffold. I am, for my part, the enemy of the punishment of death; and, above all, the enemy of the punishment of death in political matters.'

In regard to the safety of abolishing the gallows we shall take occasion to illustrate this point in a further examination of Mr. Cheever's argument—a point of its usefulness I do at present, and have the means which he claims to have turned triumphantly against Mr. O'Sullivan, his antagonist, particularly in the case of Belgium, as cited by the latter. We cannot do better, in concluding this article, than by quoting the remarks of an able writer in the London Morning Chronicle :- The divine law, which says, ' Thou shalt commit no murder,' does not allow communities of men, any more than individuals, to take life at their pleasure, and therefore does not permit men to be hanged, to save indolent and reckless legislators the trouble of thinking about some more efficient and less sanguinary mode. If we want an enlightened Pagan example to condemn our own practice, we may find it in the Roman history. The learned and constitutional BLACKSTONE appeals to that example in the words which we here quote :- 'The laws of the Ro-man Kings and the Twelve Tables of the December were full of cruel punishments. The Porcian law, which exempted all citizens from sentence of death, 81-LENTLY ABROGATED THEM ALL. In this period the Republic flourished. Under the Emperors, severe punishments were revived, and THEN THE EMPIRE FELL. Thus Pagan wisdom and Divine revelation are both opposed to the exterminating system of 'justice,' hich disgraces the land where civility, science and the arts pre-eminently flourish-the land of various learning, of Christianity and freedom !

The White Mountain Torrent.

This is the apposite title of a small, neatly printed spirited cold water sheet, of the true Washingtonian stamp, which has just been commenced in Concord N. H. by Webster & French, and which is to be continued weekly, at the moderate price of 50 cents year in advance. Among those who are expected to be contributors to its columns are John Pierpont. George Kent, John G. Whittier, Moses A. Cartland, and 'The Old Man of the Mountain,' alias N. P. Rogers. Should the Torrent be so fortunate as to re ceive frequent or even occasional contributions from these well-known writers, it will do much toward cleansing the community of the filthiness of intemperance, and causing the seeds of virtue and sobriety to germinate and bring forth abundantly.

Politics.

The following extract is taken from Combe' (George) Notes on the United States:

should advocate what is right, and care nothing about rotes. Such a party would rally round it the sound portion of the people, and do great good. At first, they would fail; but if they had courage to persevere, they would acquire such strength, that they would be in a condition to dictate terms to both of the political parties?

Just such a moral party as is here described, was the original anti-slavery movement. May those who have persevered thus far, have courage to do so still. The symptoms of discouragement are seen when they begin to care about votes; or, instead of a moral party to become a political party.

Secession from an Apostate Church.

Instead of apologizing to our readers for occupying so large a portion of our present number with the ethical Essay of WILLIAM GOODELL, on the duty of at such time as not to interfere with its meetings, seceding from a Pro-Slavery Church, we claim from which the women of New-England are most earnest them (what we are confident they will heartily be. ly and affectionately invited to attend, for the inter stow) a vote of thanks for laying before them so wellreasoned, conclusive and all-important an Argument, at the present RELIGIOUS CRISIS in the anti-slavery enterprise. We bespeak for it a careful and candid Miss Sarah Southwick be a committee to make arperusal. We have printed one thousand extra copies rangements respecting this meeting. oution at a cheap rate, on a half sheet of the Liberator. Price \$1 00 per hundred. Apply at 25, unchristian and anti-republican marriage law of Mas-Cornhill. We wish that millions of copies could be sachusetts, during the late session of the Legislature, scattered broadcast over the country.

ENCE! A writer in the Christian Reflector, alluding and to fresh activity in the circulation of our petition. to the death of a 'worthy minister of the gospel,' makes the following remarkable declaration- It is not our intention to represent our venerable brother as having lived a life of sinless obedience, for we believe that he is one of the heavenly company who ac- fer with the Board of Managers of the Massachusetts knowledge themselves to have been washed from A. S. Society for the early preparation of the requitheir sins in the blood of the Lamb ' !!- That is, the blood of the Lamb is opposed to sinless obedience yet it washes the sins of believers away; but not till they join the heavenly company beyond this mundane sphere ! How it happens that this blood is arrayed against holiness in this life, or is incapable of doing for the believer here, what is claimed for it hereafter, are points in theology that we do not understand. This washing we have conceived to be but another name for spiritual regeneration-for putting on Christ-for being born of God-not in eternity, bu in time. If the writer in the Reflector be right, we are certainly in an error, on this point ; for he represents the blood of the Lamb to have neither adaptation nor efficacy in the present state of existence but only beyond the grave! The reason given why for this 'worthy minister' sinless obedience cannot be claimed is, that he is now with those who acknow ledge themselves to have been washed from their sir in the blood of the Lamb. A most extraordinary reason, surely! But, aside from the contradiction involved in such language, the doctrine inculcated i extremely pernicious.

AN 'INFIDEL' DECLARATION. The Baptist Church at Seneca Falls, N. Y. has passed some excellent resolutions on slavery, in which it declares non-fellow ship with slaveholders and their apologists, and bears a decided testimony against 'that unreasonable and unchristian prejudice,' which excludes our colored brother from social, religious and natural equality. The fourth resolution is in the following words:

Resolved, That American slavery could not exist without the countenance and support of professed gos-pel ministers and christian professors.'

Of the truth of the declaration contained in this redution, we have no doubt; but if it had been made by us, it would have still more clearly shown our 'infidelity '-of course. Coming from a Baptist church and being published in a Baptist journal, it is to be estimated by a different standard!

MEETINGS AT LOWELL. We have copied into the preceding page, a sketch of some anti-slavery meet ings lately held in Lowell, which is far from doing justice to the views advanced by the friends of church reform on that occasion, or to their language. As soon as the official proceedings come to hand, we shall accompany them with some remarks of our own. Those treetings have done a good work for the anti-slavery enterprise in Lowell.

Letter from Prof. Walker.

To the Editor of the Liberator : As a personal favor to me, I request the publica ion of the following liberal-spirited letter from Pro-

fessor WALKER, of Oberlin Institute : If I considered the letter as simply complimentar, to the Editor, I should be far from wishing its appear ance. But the Liberator is identified with free printherefore consider such a tribute to its merit as having a value for the anti-slavery public, which no fastidi-Your friend,

FRANCIS JACKSON

OBERLIN, Ohio, March 13, 1843.

FRANCIS JACKSON, Esq. DEAR SIR-I have received a circular, signed by yourself and other anti-slavery friends, making an a check for twenty-five dollars, which please accep as a donation to the fund for sustaining the old Pi oneer of the cause of Emancipation. The Liberator has done a great work for the slave, and is still doing a great work for universal humanity. It is just the last paper I should be willing to see languish for want of funds, and while I live, and retain the same views I shall certainly contribute annually to its support.

Its high character as a free press, its entire indeper dence, its separation from all political parties or reli gious sects, are circumstances that render it, in my apprehension, peculiarly valuable in the great work of general reform I hope the life and health of its editor will be long preserved, and consecrated, as they have hitherto been, to the dearest interests of man.

I suppose some of my friends may be surprised that I should patronize the Liberator, and speak well of it conductor; but I cannot in conscience do otherwise and feel that I ought to be willing to encounter the opprobrium, if any there be, of doing so.

I hear Mr. Garrison often denounced as an infide

now, as I used to hear Rev. Doctor Channing denounced as such many years ago; but I am not alarm ed at such language, or intimidated by it. I don't be lieve any such thing. I do not agree with friend G in all his opinions in regard to non-resistance, the Sabbath, &c. ; but I recognize in him a great and glorious leader in the most important movement of the age, and one to whom God has given the ability to do, and the disposition to sacrifice much in the grea work of human regeneration; and I earnestly pray that his mind may be ever enlightened from above to see the truth, and that he may have so much of the spirit of Jesus Christ in his heart, that he may proclain that truth in love.

I am highly gratified at the rapid progress which the anti-slavery cause is making in all parts of the United States. I think the last twelve months have witnessed greater advancements than any preceding year. Every indication seems to be that the blood tained system of American slavery is rapidly ap proaching its final termination and extinction

With sentiments of great respect, I am, dear Sir, Yours for humanity, AMASA WALKER.

Boston Female Anti-Slavery Society. The quarterly meeting of the Boston Female Anti Slavery Society was held April 12th, at Marlboro Chanel.

Mrs. H. G. Chapman, President, pro tem. Anne W. Weston, Recording Secretary, pro tem After reading of the scriptures, and prayer, the fol-

owing resolutions were adopted: 1. Resolved, That we will take a table on behalf of

the Boston Female Anti-Slavery Society at the Massachusetts Anti-Slavery Fair. 2. Resolved, That we will each pay \$1 00 to raise

the sum of \$100 00, for the purchase of such Parisian goods as will command a ready sale at the Society table at the next Fair. 3. Resolved, That Mrs. Johnson, Miss Southwick,

Miss Fuller, Miss Jackson, and Miss Willey, be a committee to collect the above sum; or more or less as the members choose; to correspond with friends of the cause in France, for the execution of this plan and to take charge of this table for the Boston Female A. S. Society at the time of the Fair. 4. Resolved, That a special meeting of this Society

be holden at Amory Hall, or other convenient place, during the session of the New-England Convention change of plans, and the making of arrangements re specting the Massachusetts Anti-Slavery Fair.

5. Resolved, That Miss Mary G. Chapman and 6. Resolved, That we receive the abrogation of the

as a most encouraging token of the progress of antislavery principles in the community, and are stimu-THE BLOOD OF CHRIST versus SINLESS ONEDI- lated thereby to renewed vigor in their promulgation for such future action on the subject of slavery, as our General Court has a right to take, and owes as a duty

site forms of petition.

8. Resolved, That Mrs. Chapman be the committe A Letter to the Women's Anti-Slavery Conference of Essex County was read, and adopted.

After some arrangements in relation to further lecures, the meeting adjourned. A. W. WESTON, Itec. Sec. pro tem

The Empire State Bowing the Knee to Slavery IN THE NEW-YORK ASSEMBLY,-April 13, 1843.

TRIAL BY JURY. The House, in committee of the whole, Mr. Thomp-son, in behalf of Mr. Hubbell, in the chair, took up the special order, which was the bill repealing the law of 1840, granting the right of trial by jury to persons

claimed as fugitive slaves.

Mr. Babcock offered an additional section providing hat the repeal should not go into effect until the Gov-ernor should receive official notice that Virginia had

ernor should receive official notice that Virginia had repealed her inspection law.

The section was lost, and then the bill was reported to the House.

Mr. E. Strong moved to recommit the bill with in structions to report a bill requiring proofs other than the affidavit of the applicant, of the identity of persons claimed as fugitives from service or labor.

Also directing the Attorney General to test the constitutionality of the Inspection Law of Virginia by an amicable suit.

Mr. S. commented with severity on the slavish and degrading character of the law which it was very near midnight, and well befitting those who would sell the honor of New-York to buy votes for the rejected and defeated Ex-President. This hour might thus be spent by those who should be the representatives of the people, and the drill of party might be successfulthe people, and the drill of party might be successful-ly invoked to force the majority into compliance, but the ears of the people were open, and their eyes in-tently fixed to see who would dare to take this fearful

tently fixed to see who would dare to take this fearful step in a progress towards slavery. They loved the right of trial by jury, for a thousand years had hallow-ed it, and whatever might be the crouching and cring-ing of those who held seats in these halis, the free people would speak in thunder tones to those who so fearfully misrepresented them as to deprive the poor, the friendless, the wanderer, of the trial by jury. The House came to a vote, and refused to recom-mit—aves 29, navs 39. it—ayes 29, nays 39.

Mr. Babcock's amendment was then put, and lost

—ayes 27, nays 42.
And at last the House agreed to the report of the committee, and ordered the bill to a third reading, by two of 39 to 32.

LETTERS FROM ENGLAND. By the steamer Britannia which arrived at this port, from Liverpool, early on Wednesday morning, we have received letters from H. C. Wright, E. Pease, Dr. Madden, &c.

NOTICES.

Notice to Subscribers.

Bills are enclosed with the present number of the Liberator, to nearly all our subscribers who are in arrears; and it is respectfully and earnestly requested that they will favor us by forwarding the amount to the General Agent, with as little delay as possible. Our necessities are urgent. Money will be forwarded by any postmaster without expense. Should any error be discovered, it will of course be promptly rectified as soon as made known.

Will not each subscriber, also, use a little exertion to introduce a weekly anti-slavery lecturer into other

Will not each subscriber, also, use a little exertion to introduce a weekly anti-slavery lecturer into other families in his town, by obtaining the names of at least two persons, to be added to our subscription list? For how can the people believe, if they do not hear, the truths of the anti-slavery gospel? And how can the Liberator survive, if deprived of the support necessary to its existence?—H. w. w.

Tenth Annual Meeting of the American Anti-Stavery Society.

This meeting will convene in the city of New-York, on TUESDAY, the 9th day of May next. THE ANNIVERSARY will be held in tervices to commence at 10 o'clock, A. M.

The business meetings of the Society will com-ence at 4 o'clock, P. M. of the same day, in Concert

Hall, No. 406 Broadway, and will continue, by ad-journments, from time to time, as usual.

The members of the Society, and its co-operating friends of freedom and justice in all parts of the country, are earnestly invited to be present on the occu-sion. At no period of our history has there been greater need of wisdom in council, and vigor in action. The call is to every individual whose heart bleeds for the bleeding slave.

the bleeding slave.

The Executive Committee have received the most The Executive Committee have received the most gratifying assurances of a large attendance from various districts of country, some of which are quite remote. They are also informed that the scarcity of money will prevent many from attending, whose zeal in the great work is generous and prompt. Where this difficulty cannot be otherwise overcome, they would recommend collections to be made; many individuals who cannot afford to appropriate as much as will defray their own expenses, and who will, therefore, remain at home, can well afford to pay a smaller sum towards the aggregate charges of a liberal delegation; and there are few districts of country but what are able to send representatives in this way.

are able to send representatives in this way.

The great and growing importance of the anti-slavery movement calls for increased energy and sacri-

very movement calls for increased energy and sacrifice on the part of those to whom Providence has assigned the trust. The light that public discussion and the press have shed abroad, is constantly exposing new and unexpected forms of support which are rendered to American slavery, and constantly requiring renewed zeal and labor to oppose them.

Brethren and friends, we are yet in the morning of the contest for liberty. As the day waxes hotter, and the moral fight thickens, let our courage be more bold, our industry more unwearied, and our confidence in the power of truth more steadfast.

Delegates are requested to record their names in the roll book, at the Anti-Slavery Office, No. 143 Nassau-street, as soon as convenient after their arrival in the city. Cards of reference to respectable boarding-houses, where the charges will be moderate, will be supplied to strangers, at the office.

By order of the Executive Committee.

By order of the Executive Committee, J. S. GIBBONS, Chairman

NOTICE. The first annual meeting of the Connecticut American A. S. Society will be held in Hartford, at Gilman's Saloon, on Monday and Tuesday, the 15th and 16th of May next, at 10 1-20 clock, A. M. Friends of truth and right! it is earnestly desired and confidently expected that all reasonable efforts will be made by you, to be present to said by your concernion in

by you, to be present to aid by your co-operation in the dissemination of the largest anti-slavery princi-It is right to hope for, and reasonable to expect, the It is right to nope for, and reasonable to spect, the moral renovation of the world by the power of truth alone. No moral achievement has ever been effected without it. By this mighty weapon, then, let the minions of Satan be driven back from their usurped dominion of the Son of God. Onward to the conminions of Satan be driven back from their usurped dominion of the Son of God. Onward to the conflict, remembering that it is a conflict between the eternal, immutable principles of truth, and the powers of darkness,—that it is a warfare waged and perpetuated not with carnal weapons, but with weapons which 'are mighty through God, to the pulling down of all the strong holds of Satan.' We say, then, anti-slavery men and women, gird on this mighty armor of truth, and come clothed with the panoply of heaven, nerved with the strength of the mighty God of Jacob, and make a vigorous onset upon the legion of darkness. With gushing hearts, burning for the universal prevalence of freedom and righteousness, we say in the name of Him who came to proclaim deliverance to the captive, come. 'Come one, come all.'

We need not particularize with a view to portray before your minds the magnitude of the work to be accomplished, or the evils to be assailed. The daily manifestations of grouns, and tears, and blood, accompanied by the fiendsh music of clanking chains and cracking whips, and the more galling bondage of soul, which present themselves to your mind, pfeading with

cracking whips, and the more galling bondage of soul, which present themselves to your mind, pleading with an eloquence which, to every human mind, is perfectly irresistable—together with the known will of God, by irresistable—together with the known will or God, constitute the principal arguments. Feeling, as we hope you do, prepared to add your influence to the accomplishment of so glorious an object, will you wait a second appeal? Let, then, the spirit of freedom which God has implanted in your every heart, prostrate every surmountable obstacle which rears itself as a hindrance to your attending this first meeting of the Society. Let it be a large and happy gathering of the true and free throughout the State.

rue and free throughout the State.

It is expected that a number of the most distin guished, eloquent and talented in the cause, will be present to lend their aid in enhancing the interest of the meeting, among whom we hoped to be favored with the musical talent of friend Rogers' New-Hamp-

shire Rainers,' the Hutchinsons, In conclusion, the committee would say that the

LUTHER BARTLETT,

Chairman of Ex. Com. Hartford, April 11, 1843.

MIDDLESEX COUNTY, ATTEND !

The regular quarterly meeting of the Middlesex Co. S. Society will be holden in the Orthodox meet-A. S. Society will be holden in the Orthodox meeting-house in Waltham, on Tuesday, April 25th, at 10 1-2 o'clock, A. M.
Will not the abolitionists of the County turn out

en masse on this occasion?

Questions of more than common interest will come before the Society, that will demand the presence of every abolitionist in the County. Able advocates of the cause will be present.

S. C. WHEELER, Sec.

THE FIRST ANNUAL MEETING Of the Society of Universal Inquiry and Reform, the Constitution of which was recently published in the Herald of Freedom, Liberator, Vegmont Telegraph, Practical Christian, and the New-York Morning Chronicle, will be holden in the city of New-York, commencing on Friday, May 12th, at 10 o'clock, A. M.

o'clock, A. M.
All the friends throughout the country, who per-ceive the complicated evils of society, and who wish to discover and remove their causes, are earnestly in-

vited to attend.

The question of property, governments, the church, the clergy, a re-organization of society, and co-operative associations, may be properly brought before the Society.

A. BROOKE, Pres.

Society.
J. A. Collins, Cor. Sec.

P. S. A special meeting of the above society will be held in the vicinity of Waterloo, Seneca Co. N. Y. commencing on Thursday, April 27th, at 10 o'clock, A. M. at which Dr. Brooks, John O. Wattles, and other delegates from Ohio, are expected to be

ADAMS'S REPORT ON THE LATIMER PETI-

TIONS.

It is proposed to publish Adams's Report, with the final report from the towns of the number of signatures from each—the Doings in Virginia, &c. &c.—in a Double Latimer Journal. Subscriptions received at the Anti-Slavery Depository, 25 Cornhill. Price for the Journal, 2 cents per copy, or \$1,50 per hundred. For Adams's Report, 1 cent per copy, or 75 cents per hundred. cents per hundred.

WM. HENRY BRISBANE, M. D. HAVING commenced the practice of Medicine in this city, respectfully solicits the favor of his friends and fellow-citizens who may require profes-sional services. Office and residence No. 42 Harvard-

lethodist, died yes, et, Boston, with the n inches of snow at 1

h appeared in hi

d the late Mr. Gardsn-earn from a letter in the rfolk, April 7th, that is above case in Portson earn from a letter rfolk, April 7th, above case in Por

On Saturday 12th ak

vent to the arsensing demanding his seasof the establishment of the army for seasof in the

For the Liberator. GOD MADE THE SPIRIT FREE. God made the spirit free-to worship Him, And Him alone-depending upon Him For purity, vitality, and strength, And, in return, to yield its being up In voluntary homage on the shrine Of pure and filial love. He made it free From every law or creed by man devised, Bound only by the perfect law of love. Should I, by fraud or force, to my own will Subject another's will, and bind his limb, And bid him for my pleasure toil; should not My soul be guilty in the sight of Heaven, Of a black, monstrous crime, scarce paralleled Among the other giant sins of earth? But would I be a whit less culpable, Should I commit my soul to mortal's care, To be directed by another's views Of truth and duty, and to him submit Conscience and judgment ?-at his bidding check The spreading pinions of aspiring thought, Investigation's limitless research Bring to a final stand, and to his mind Bow down as at the throne of the Most High,-E'en though that being were the holiest And noblest that the Hand Divine e'er formed Should not I in both cases equally Infringe upon that holiest of all rights, A Father's hand hath on our race bestowed? The right to be, to think, to act, to move, According as the conscience learns God's law We that are free should prize the treasure high, Whether of soul or limb, as dearer far Than all the joys of life, or life itself; Since that to yield, or compromise one point, Endangers freedom, and gives evil strength. The spirit must be free-and whose dares To throw a fetter round it, or to check That thirst for knowledge, that Jehovah willed Should be inwoven with its very life,-Or falsely guide when for direction asked,-May find, too late, how fearful is the doom He has himself prepared for his own soul. · For I was hungry, and ye gave no meat;

For I was thirsty, and ye gave no drink; In prison, and ye came not to relieve :-Depart, ye workers of iniquity ! 'Mid kindred spirits find your home prepared.' And shall we think, because we seek to break The bond that binds a brother's limb to earth, We are fulfilling all that God requires? Nav. as the heavens are high above the earth. So is the toil to set the spirit free Above the mere enfranchisement of limb. How strikingly the wisdom of the Lord Blends with His love in this great moral war, In willing thus that truth should break the chains That bind the captive at the sunny South, And, while that is accomplishing, the same All-powerful truth should be enfranchising, From sectarism, and from priestly power. And legal domination, human hearts Throughout the Northern realms of this fair land ! God works by means, and whose will may share The glorious toil of liberating man From every thraldom; whose dareth not Join in the warfare, whatso e'er the cause That holds his spirit back, is yet a slave. Some agency, perhaps unknown to him, Stands between him and God, and o'er his soul Rules with tyrannic sway; nor can he taste The freedom of the Lord, till he hath slain His foe, and o'er his prostrate body marched, To join the fearless hosts of the Most High-

From the Herald of Freedom. DEAR N. P. ROGERS :- I send you the following lines to be inserted in the Herald, if you think proper to do so. I am aware there is no poetical merit in the but I think there is a point to them.

H. W. H.

To toil for others' good, not for his own-

Till earth, redeemed from the primeval curse,

Vield to the glorious reign of truth and love!

BREAD AND BUTTER. Alias PRIESTCRAFT.

Come now, my Muse, and help me sing Some truths that must be spoken, Of PRIESTCRAFT, that accursed thing, Whose power must sure be broken. Let all the world attention pay, And hear the words I utter : How pious priests the coward play. To save their bread and butte

Oh! what a craven set are they Who 'sell their wind' by measure; Who make the truth a lie, for pay, And in the trade take pleasure 'Turning and twisting' is their trade-And, mercy! how they mutter, When any mortal dare invade Their rights in bread and butter ! The poor, oppressed and grosning slaves

Beneath their yokes may struggle, Because these lordly, priestly knaves Are busy at their juggle. They leave the drunkard all alone, To perish in the gutter-A higher interest they own-"Tis saving bread and butter.

They whine and groan with priestly tact, And lengthen out their faces, When any one dare 'cross their track.' Or tkick within their traces! Just contradict a hireling priest, And what a groan he'll utter He'll not allow it in the least : You touch his bread and butter.

Humanity within their heart Has long lain dead and buried; They can but act the coward's part-They act it well, unworried. Should juries sit upon their souls, This verdiet they would utter : They died, poor sacerdotal fools! Of love for bread and butter.'

Then let the truth be plainly told, How much soe'er they fear it: Say, to work evil they are sold'-Let all the people hear it. This scorching truth about them tell-No matter how they flutter: They'd send us every soul to hell, To save their bread and butter

Ye lordly priests, once more be MEN-Go, now, unteach your teaching; And ne'er preach foolishness again, For 'foolishness of preaching.' Go, make a suffering world rejoice At the great truths you utter; Nor let again of truth the voice Be hushed by bread and butter. Annisquam.

EARLY PIETY.

When Nature sweetly smiles around, And heaven is beautiful above, And air is vocal with the sound Of minstrelsy from birds you love-Give Him the heart in early youth, And bow in worship and in praise; For sweet is innocence and truth, Where virtue smiles in childhood's face.

A. D.

True happiness is not the growth of earth; The search is useless if you seek it there; Tis an exotic of celestial birth, And only blossoms in celestial air.

CONTINUED FROM FIRST PAGE.

advocacy of the claims of the oppresed be essential to the character of a true Christian. If this be the truth, then an incorrigible pro-slavery or neutral church is an anti-christian church. And to educate your family in such a church, is to educate them in a false religion, which they must renounce before they can be saved; and the renunciation of which, as already observed, will be likely, under such cir-cumstances, to be connected with the renunciation of the Bible itself! If you would do all in your power to shut up your children to the horrible alternative of either embracing a false religion, or else rejecting religion altogether, the most effectual way of securing the result will be while the result will be, while you profess to abhor and loathe slavery, to educate them in a proslavery church to which you lend the sanction of your own membership and support. Would you ed-ucate your children in the Romish church, or teach them to worship in a Mahomedan mosque, because you could get access to no other place of public worship? You know you would not. And there

DUTY TO THE CHURCHES-TO CHURCH MEMBERS. the members of the churches with which we have connected ourselves. If we think them true Christians, and the churches true churches, then we tual qualification, at all. The ought to walk lovingly with them, and not pester require of them no test but that which the nation it-them incessantly with 'doubtful disputations' concerning minor points in which we do not happen to made the foundation of the government. be precisely agreed. Let them go their own way, and we will go ours, in respect to such things. But if the points on which we differ are manifestly vital points, in which the very pith and essence of true religion are, in our view, plainly involved, and if their freedom ask of them is to ACT in conformity with inge, or else there can be no foundation left, upon which we can truthfully and honestly walk to-gether, in the mutual recognition of each other as Christians. A solemn re-examination of their ground same moral disqualification is made no obstacle to the must then become the duty of both parties. If, after such a review on our part, we still find ourselves unable either to change our opinions, or to conceive no con that the point at issue is otherwise than fundamener MO tal to true religion, then we are bound in common bonesty and common humanity to acquaint our associates with the convictions to which we have are rived. And if they can not be persuaded to review Church, as in the political party. Otherwise, the and to change their position, we are bound, as faithful men, to shape our conduct in accordance with ful men, to shape our conduct in accordance with the principles we profess, and separate ourselves on possible alternative, unless it be the utter DIS-

COVENANT OBLIGATIONS.

Nothing short of this is demanded by the covetoo on points essential in our view to human erty by political action without their aid. salvation, and do not warn them of their danger, cliberty party men may very honestly and salvation, and do not warn them of their danger, their blood and our own broken vows will settle, together, upon our guilty heads. And no mere lip-service will suffice to the discharge of this duty, if ought to know that no such disclaimers, however our actions do not agree with our words; which they earnest and sincere, can do away the anti-church cannot, if we continue to sustain church relations tendencies of an attempt (should it be made) to with those whom we regard as having proved themselves by their practice to be deficient in the vital a purified and true church—a tendency from which elements of sound christian character, and whom we their own minds could not long escape, though they OUR SINCERITY-INTEGRITY-AND USEFULNESS.

How can we secure the respect and the confidence ors, (whether church members or others) unless our faithfulness be exhibited, when the and crippled, and prevented from doing the proper occasion presents itself, in the manner that has been described? We profess to believe, for example, that human rights are inalienable and selfample, that human rights are manenance and sentevident—that chattel slavery is the most palpable
and deadly violation of those rights—that its victims
have a claim upon the prayers and exhortations of
all men, especially of all Christians—that christian
character is, in fact, defined and moulded by the advocacy of their claims. Yet we continue by our
church relations to certify, to endorse, as it were,
the absidity as three transfers of the contract of t the christian character of those who notoriously negthe christian character of those who notoriously neglect, and even contemn and deprecate the performance of that heaven-imposed duty! Here our acts are in direct contradiction to our words. And which will our neighbors believe? If our remonstrances long time, deceived and sponged up, and turned into and arguments and scripture quotations were begin-ning to make church members tremble and inquire, of the free States. In the same way, there are our fraternal recognition of them as Christians, at the communion table, and in other associated religious action, takes back again all we had said. Their consciences are relieved. They conclude we are insincere or mistaken, for they know we are inconsistent, and they are more and more disgusted with the support of the professed friends of the enslaved. our apparent pertinacity and stubbornness in pressing opon them sentiments by which we ourselves will not practically abide, and which our actions creditable appearance of being christian churches, show that we do not regard vital to Christianity, after merely because there are abolitionists enough conall! Is it strange that, under such circumstances, a nected with them to carry on their prayer-meetings number of abolitionists, retaining church connections, year after year, with churches whom their professed principles should lead them to discard as officials content themselves, chiefly, with an attendanti-christian; have been dealt with by those same lance on the sabbath day exercises, and with a mag churches, and suspended and excluded, (not for their isterial supervision that shuts out the claims of the abolitionism—Oh! no! this is always disclaimed,) enslaved, erects the negro pew, forbids the use of but for their disturbing the peace of the church, and the house for an anti-slavery meeting, refuses to annoying the members perpetually with their no-tions which they evidently hold as notions, merely, and not as principles, upon which their own lives are to be squared, and their ecclesiastical relations de-

Abolitionists are evidently losing the public confidence, on account of their inconsistency in this respect, and especially are they losing their influence with the members of the churches to which they belong. Just as their reputation and influence were destroyed at one time by their adhesion to the political parties that sustain slavery, so do they now suf-fer, in the same way, from their support of the churches that are equally subservient to the same

wicked system.

Abolitionists who have saceded from their old political parties on account of their pro-slavery character, and yet cling to churches and ecclesiastical bodies of the same character, bring their sincerity, even in their political efforts, into suspicion, and di-minish their strength, even in that favorite department of their activity.

be neutral than the political parties. And the churches not enlisted on the behalf of the entry vegetate. And the morals of the State can

case with those churches that sympathise with oppressors, that will not plead for the oppressed-nor testify against a system of man-stealing, of theft, of forced concubinage, of impurity, of cruelty, of compulsory heathenism, of tyranny, and of blood. To endorse the pretensions of such churches, as true churches of Christ, is to dishonor, wrongfully, the institution of the Christian Church—is to belie the nature of true and undefiled religion—it is virtually to blaspheme Christ—it is to insult the God of purity, the Avenger of the oppressed. To say that these

* The legislature of the State of New-York excused themselves from recommending the constitutional extension of the elective franchise to the colored people, because, as they alleged, the christian churches 'fanatics,' incendiaries' and 'disorganizers,' and did not give them an equal place in their houses of whom they ought to have excommunicated as such, worship, and seminaries of religious learning!

churches are his churches-that their religion is his! religion—that their character is his character—is to say the very worst thing of him that can possibly But to retain membership in these ch is to say that we do regard them as his churches. And to say that they are his churches, is virtually to say that they bear in a good measure his moral image, and that the character they habitually exhibit recognized by us as a reflection of his own!

Many who would deem it a sin and a disgrace to

support a pro-slavery party in politics, or to vote for any pro-slavery man as a candidate for civil office will nevertheless support a pro-slavery church, a pro-slavery religious sect, and pro-slavery teachers of slavery religious sect, and pro-slavery teachers of religion: thus plainly declaring, by their acts, that they consider a political party a more sacred and holy thing that a church—that while they cannot endure the spirit of slavery in the former, they can very well tolerate it in the latter—that a man whose moral character does not qualify him to be a constable or a path-master, may nevertheless be a member, or even minister of a christian church! What a pracworship? You know you would not. And there are professed Protestant christian churches in this country, whose errors are such, in your view, that you probably would not educate your families in their places of worship. But can they be more odious in God's sight, or more dangerous to more the church and ministry of Jesus Christ? One ous in God's sight, or more dangerous to your chil- those who would bring those divine institutions into dren, than those professedly evangelical and orthodox churches, where the Lord Jesus Christ himself, (in the persons of his crushed poor, 'the least of his brethren,') is scornfully thrust into a corner, or out of doors, and where not a lisp must be uttered in his black? the proper discharge of a civil office. Our teachers of religion, at least, should know as much, on great ethical questions, as our legislators, and magis We are bound to deal truthfully and honestly with he members of the churches with which we have connected ourselves. If we think them true Christian a moral question, and not a question of intellection. course be exactly opposite to ours, it follows clearly this knowledge. Let them only do this—let them that either they or we are fundamentally wrong, and that, on one side or the other, there must be a radiwith them,' and the 'independent nominations' of abolitionists would be instantly abandoned. It is introduction of these same men into the christian ministry and the christian church! Very evidently, unity that permanently insists on a high in political life than in eccle-MORAL TEST moral test in political life can not be maintained, GRACE and ABANDONMENT of church institutions, altogether. The problem whether an em-bodied political morality could long survive an embodied religion, is one which we need not now stop to discuss. Those who think it could, must already selves to a church. We then solemuly promise to watch over and admonish each other in love. If we see the members of the church astray, and that another class of abolitionists propagate. But they

> may be insensible of it, now. CHRISTIAN USEFULNESS

save a corrupt and sinking State without the aid of

Requires that Christians should secede from cor rupt churches. In such churches they are fettered used up, so to speak, in their service, instead of goread a notice, and snarls, perhaps, at the mention of the oppressed in a prayer.

TEMPTATIONS-APOSTACY.

'Evil communications corrupt good manners' in a neeting-house, and in a church, as well as every where else. 'Lead us not into temptation' is a prayer that requires of the petitioner that he runs not wantonly into temptation, nor remain there. without necessity and without warrant. How shall Christian and a friend of freedom secure himself from the seductions that must beset him in a corrupt church-in a pro-slavery church? What necessity is laid on him to encounter this temptation? Or where is his warrant for so doing? What right has he to expect the divine protection while disre-garding the injunction— Come out of her, my people ?? In what way can such a person be preserved from temptation and from apostacy, but by being induced to comply with this command? If he continues to protest against slavery as a heinous sin and against the support of it by the church, as in-consistent with her christian character—and if (the DUTY TO THE SLAVE.

We cannot discharge our duty to the slave, while

the christian character, then his acts contradict his connected with a pro-slavery church, any more than we can while connected with a pro-slavery party in politics. The churches can no more ry party in politics. The churches can no more secession) is the more common one of relaxing, modifying or suspending his testimony against slavery, defending his continued connection with the churches not enlisted on the denair of the church is slaved, are as truly the props of the slave powslaved, are as truly the props of the slave powchurch by seeking out apologies for the church itself, and thus bringing his principles down to the
such churches furnish, to a great extent, the moral
atmosphere in which the political vices of the counministers, and thousand of active church members,
ministers, and thousand of active church members,
ministers, and thousand of active church members, very, detending his continued connection with the church by seeking out apologies for the church it once zealous in the cause of christian freedom, have hardly be expected to be in advance of the Church in this way, and for the sake of peace and quiet with To support a pro-slavery church is to place our feet their religious associates, and of maintaining a repupon the necks of the crushed poor—and upon their utable standing among them, (and under the delumighty Avenger and our own Judge, who has design of making themselves useful by this means,) clared that he will constitute them his representative relaxed their exertions in the cause of the oppressed, tives, at the last day, and treat us according to our till their voices are no longer heard in their behalf, treatment of them. Of course, we must abandon and they cease to identify themselves with their forsuch churches, if we would not 'partake of their mer fellow-laborers in the cause. This well known All these require that Christians should seede from a corrupt church. Such a church professes to be a true Christian church—to exemplify true religion—to follow Jesus Christ—to do the will of our great Father in heaven. But all these professions are hollow and vain. Most manifest. In its varied forms. The recreancy of professed ab-olitionists in their political relations, may be chiefly charged to the delinquencies of the churches and ministry by whom their political ethics have been shaped; and little must that man know of human nature, or of human history, who should expect the purification of the State, without the purification of

As this power of a pro-slavery church and ministry is most effectual against freedom, so we know it is the power most relied upon by the conservators of oppression, both at the North and at the South. Such churches and ministers calculate, with certainty, upon the ultimate dereliction of the abolitionists whom they can retain in their connection. Hence their confident boasts and predictions, that 'the exitement' will speedily subside. And hence, too, their sensitive outcry against any attempts at seces-

ends of their institution and organization, they become, by their perverted use, the most effective of all possible or conceivable instrumentalities for destroying the cause of righteousness they were destroying the cause of unrighteousness they were intended to destroy. Universal church history may be cited as presenting the cross of Christ. Would you? Why, then, ask the same question in the State of New-York, or in the records of our own age and nation, one of the come, by their perverted use, the most effective of all possible or conceivable instrumentalities for de-stroying the cause of righteousness they were dethose who shall come after us will read and perceive, in the records of our own age and nation, one of the most striking illustrations of the same truth. Common sense teaches us the absurdity of sustaining arrangements and wielding instruments that produce your spirituality is at a low ebb, and that you are a superscript of the teach but the teach of the rangements and wielding instruments that produce results directly opposite to those which they were intended to subserve, and which their supporters design to promote. To this, likewise, the sacred Scriptures agree. The salt that has jost its savor is to be cast out and trodden under foot of men. The well arranged and highly cultivated vineyard, that, instead of producing grapes, brought forth wild grapes, stead of producing grapes, brought forth wild grapes, and he'will receive you.' This plain comtact, and he'will receive you.' This plain comtact is the same of was to be trampled down and laid waste. (Isa. ch. v.)
Of churches, as well as of individuals, it may be demanded—'if the light that is in thee be darkness, how great is that darkness?! And the candlestick way to gain more spiritual strength is to exer demanded—'If the light that is in thee be darkness, how great is that darkness?'! And the candlestick way to gain more spiritual strength is to exercise that can not be made to diffuse useful light, is to be what you have. Then shall ye know, if ye follow removed out of its place. To cling to a corrupt and on, to know the Lord. Ye are not straitened in him. perverted church organization is to sacrifice the end | Ye to the means. It is to idolize the instrument, instead of using it, nay, after it has become an instrument of evil, instead of good. This is the essence of super-5. But by separating from the church with white stition, and the very way in which the worst super-stitions are engendered, introduced and perpetu-

The duty of secession from a corrupt church is the same thing, in essence, as the duty of maintaining gospel discipline in a true church. In both cases, the pith of the matter is the separation of the good from the evil, and the evil from the good—that the faithful may be preserved from corruption, and that the apostates may be rebuked, and, if possible, In both cases, the duty devolv each and every member of the charch, and is not confined to majorities or to those in official stations. It was as competent in Luther to excommunicate the Pope and the Romish church, as it was in the Pope and the Romish church to excommunicate Luther.

DEFINITION AND OBJECT OF A CHRISTIAN CHURCH-Secession from an anti-christian church is demanded by the very definition, as well as by the ob-A church of Christ is an asject of a true church. of believers'—'a congregation of faithful All, therefore, who honor and prize the christian church, are bound to secede from a congregation of practical unbelievers—of unfaithful men To do otherwise is to sin against the organization itself. It is disorganization of the worst kind. It mixes good men with bad men in the church just as they are mixed in the world, and thus it practically denies the distinction between the church and the Equally clear is it that no Christian can have a right to support a church, or remain connected with it, if the church does not promote the object for which christian churches were originally founded. Christian churches were organized to separate God's people from a wicked world—to embody their christian example-to secure their mutual watchcare over each other-to maintain wholesome discipline—to act as a reformatory body—to instruct the ignorant—to rebuke and reclaim the transgressor. To support churches that fail to do these things, and that do the very reverse of them all—(churches that knowingly admit and retain the wicked within their enclosures, that exhibit an ungodly example, that trengthen the hands of the wicked, that oppose rermatory efforts, that stifle instructive discussion, that apologize for flagrant transgression)—to support such churches, we affirm, is to oppose the high and churches, we affirm, is to oppose the high and objects for which Jesus Christ instituted a church on earth.

CHURCH, OR NO CHURCH.

In a word, the reasons for seceding from a corrupt and ungodly church are the same with the reasons for joining and supporting a true christian church. For the one is the opposite of the other. No man can belong to, and support a true church and ministry, while he belongs to and supports an anti-christian church and ministry. All the time he glects, of course, the duty of joining himself to, and supporting, and being supported by, a true christian church. He does that which, if every other christian should do, there would be no christian church (as an organized visible body) on the earth, and there would be no organized churches, except corrupt, anti-christian churches, to be used for the conversion of the world. Whether the final triumphs of Christianity are to be achieved under

IV. HOW THE DUTY SHOULD BE DIS-CHARGED.

The duty of secession from a corrupt church implies, of course, that all proper and scriptural mea-sures for its reformation have been kindly and faith-fully, but unsuccessfully, employed. Such a work as secession is not to be undertaken without count. ing the cost, nor without seeking counsel of God, in ble reliance upon the divine aid. No selfish or partizan feelings should be admitted or indulged. The too common practice of breaking up church relations in a pet, in a spirit of personal contention, with angry altercation and expressions of resentment, can not be too pointedly condemned. Whenever church-es are divided in this way, the seceders, though they may have the right on their side, (and tho deserted church may be never so corrupt,) can accomplish little or nothing in favor of the objects they would promote. Their bad temper and wrong con-duct will be observed, and perhaps magnified, and the moral effect of their testimony will be neutralized, if not destroyed. And when the excitement shall have subsided, they will discover, perhaps, them-selves, that they have acted passionately and rashly, and not in the spirit of Christ. Intelligent christian principle, and a deliberate, conscientious, holy, dis-interested regard to God's glory and the good of markind, having had little, comparatively, to do with their movements, do not now come to their aid, to sustain them in their new and trying position.

They are thus exposed to the dangers of seduction They are thus exposed to the dangers of the and compromise; and, under given circumstances, will be likely to recede from their ground, and join affinity, either in church relations, or by associated whom they have come out, or with some others of a similar description. Thus the 'cause of church reformation will be retarded, on the whole, instead of promoted, by their secession. On this subject, we effort, with the same corrupt churches from but we may be certain that the true spirit of christian reformation is evermore the spirit of holy love, of consecration, of humility, of prayer, and of a sound mind.

Naturally, as its importance demands, your derelictions of duty.

10. 'But we make a wide distinction between Christian fellowship and church connection. We do not extend christian followship. can not now treat as fully as its importance demands,

As a matter of form, it should be added that, whatever efforts may have been previously made to enlighten and reform a relapsed church, the final measure of secession should not ordinarily, if ever, measure of secession should not ordinarily, if ever, be taken, without distinctly stating to the church, in some formal way, by letter or otherwise, the grievances of which the parties complain, and stating also that unless those grievances are redressed, by a return of the church to the path of christian duty, a sham? A 'nonentity,' too, that claims to be a true sham? A 'nonentity,' too, that claims to be a true sham? division or secession must, of necessity, take place. If this communication produces no salutary effect, the way will then be open for going forward, in the work of secession, and of organizing a new church. This measure will cut off occasion for saying that This incession was irregularly made, and that it was a breach of the covenant obligations into which Christians enter, when uniting themselves to a church.

Such a union would be anti-christian union. And as to the sound portion of such churches, we can not be bound to hold anti-christian connections, in order to remain with them. If seceders from such churches

V. OBJECTIONS AND ANSWERS.

1. 'Schism! schism!! schism!!!' What!
'Schism' to come out of Babylon? If it be schismatic to be separated from the churches of Jesus Christ, then it is 'schismatic' to remain in an antithen, is your strength, your life? Is it in yourselves, or is it hid with Christ, in God? You had better not enter into or hold any church relations, until might have done under the New Testament commy.

have done, but for their encouraging prospects of success and progress in curing them of their sympathy for the enslaved.

The christian church was designed as an asylum into which men of integrity might run, in order to viour, 'there are not together, in my name,' says the Savino which men of integrity might run, in order to viour, 'there am I in the midst of them.' And he says this with special reference to church a say this with special reference to church as and says this with special reference to church as and says this with special reference to church is in Jesus to Christ—not in herself, nor in the number and reputable standing of her members. 'Where two or time the progress in control of the church is in Jesus to Christ—not in herself, nor in the number and reputable standing of her members. 'Where two or time the progress in curing them of their sympa-The christian church was designed as an asylum into which men of integrity might run, in order to secure themselves from the evil communications and temptations that almost overwhelm them elsewhere. (tion and church action. [See Matthew xviii.] If temptations that almost overwhelm them elsewhere, the man church action, jees unlike with its bear to transgression, it is high time for the people of few and too feeble' to constitute a church by themsins, and receive of their plagues.

PERVERSION AND MISCHIEFS.

PERVENSION AND MISCHIEFS. maintain ecclesiastical connections with Belial, or And this suggests the general remark that Christians are bound to secede from corrupt and apostate churches, because, instead of answering the original you?

3. ' But what if I can not find "two or three " to ome out of Babylon with me? Must I come alone?

Ye are straitened in your own selves. To obey is better than sacrifice. Let not obedience be de-

5. 'But by separating from the church with which we are connected, we shall lose our influence the members, and can then do them no good.' much good are you doing them, now What pro much good are you doing them, now? What progress have they made under your influence, during the past year? for the last five years? Is it you that are exerting an influence upon them, or is it they that are exerting an influence upon you?

The probability is, that you have lost your influence upon them, already, by your inconsistency, in maintaining a connection with a church that your

professed principles require you to regard as anti-christian; and that no measure except secession, on your part, can give you any hold upon their consciences, or make them believe that you are sincere, and in earnest. The case must be so, if you have continued your connection with them for many months after the righteous cause they contemn had been fairly presented, or offered to be presented before them, and they had turned a deaf ear, or rejected the claim. If your duty in this respect has not yet been discharged, you should lose no time in dis-charging it, and not make the neglect of one duty your excuse for neglecting another. The claims of the slave have been distinctly before the nation for ten years. And the justice of the claim was de-clared 'self-evident' by the same nation, nearly sixty-seven years ago. It is the simple question whether a man should be made a chattel—a brute—and such a question need not perplex a christian church, many weeks. 'Our secession would weaken and discourage

those who, in the main, hold our views, but who car not, at present, be persuaded to abandon their church.' Answer.—They ought to be weakened and discouraged, in a course of wrong doing. example of obedience may encourage them to the discharge of the same duty. What if Luther had remained in a corrupt church, until he could have persuaded all whom he considered true Christians, o come out with him? And until he could thus persuade them, without setting, himself, the example!*
7. 'But secession, as a means of reformation,

without precedent. Even Luther did not secede, till he was first thrust out of the church.' Perhaps the church of England, the Puritans and other Dissenters, might furnish us with a precedent for se-cession, not to claim higher authorities, which our objector might be inclined to dispute. But if the practice were without precedent, it would not be without command. The text is explicit-Come out of her, my people, that ye partake not of he sins, and that ye receive not of her plagues.' Suppose nobody had ever furnished us with a 'precedent,' by complying with the divine injunction, would that blot it out, or excuse our neglect of it?

8. 'But we must wait till we are excommunicated for our faithful discharge of duty, before we secede. Who says so? Does God say it, in the text, or any where else? And what is the philosophy of the maxim? How can we faithfully discharge our duretains a membership in a corrupt church, he ne. ty, while our actions contradict our professions, and glects, of course, the duty of joining himself to, and while we give our support to an anti-christian church? And suppose Satan should adopt the more cunning policy of not casting us out of his Babylon, at all!
Must we remain there, and give it our sanction, until the mighty Angel from heaven takes it into his hand, and plunges it like a mill-stone into the sea, to be found no more, at all? Shall we not be in danger of sinking with it, and of remaining in it, whether Satan ever gets ready to thrust us out of it, or no? What says the text? And what warrant such auspices, let those judge who have learned that or no? What says the text? And what warrant out of Zion shall go forth the law, and the word of have we for deferring to obey the divine mandate, until Satan chooses to give the signal for us to obey or will it be said that a church does not give evidence of being anti-christian until it excludes all pious persons from its communion? What occasion or what meaning could there be in the command to 'come out' from a corrupt church, if we were to re-main till we are thrust out?

'But if the persons whom you call upon to s cede from a corrupt church, be admitted to be godly and righteous persons, now, notwithstanding their present connections, (and to such only is the exhortation addressed,) how can it be made to appear that their quitting the church is necessary to their escaping the divine judgments? If they are Christians al ready, is not that sufficient? Will secession change their character? Will it make them more than Christians? Or will the Judge of all the earth destroy the righteous with the wicked?'
Imagine to yourself the righteous Lot, addressing

his same plea to the angel that was urging hi speedy flight from Sodom? What would you say to such an argument? Would it not occur to you that 'the righteous are scarcely saved'? That per-severing obedience to the divine commands is the only condition of their salvation? That in such bedience, the salvation of the Bible essentially con-

But be it so, that good men may live and die in the bosom of a corrupt church, and escape final per-dition, at last--what then? They may possibly do thus, because they are not aware of the corruption of the church, or because their duty to come out of , has not been distinctly presented to them. their ignorance be their excuse, can you make the same plea? Or are you content to do wrong, to same plea? Or are you content to do wrong support a counterfeit church, and thus destroy so so long as you can be persuaded that you are safe, yourself? Is this the religion that can preserve you amid the seductions of a corrupt church ware! It is a hazardous experiment, at best, and remember that severe chastisements and lamentable privations, short of final banishment, may punish

or to the corrupt portion of them. Our connecti with these is merely nominal—it is a nonentity. But the church of the living God, to which ought to belong, is no 'nonentity' -- no counterfeit-no sham. And a vital connection with such a church

* Will any suggest that the principles of christia union are violated by leaving a corrupt church? Those principles, certainly, can not require us to cling to such churches, nor to the corrupt portion of then

will establish new ones on the principle of receiving all Christians, they will be guilty of no schism, and it will be no fault of theirs, if some of their brethren consent to a separation from, rather than quit a cor-rupt church, to go with them. ! What was it but secession, when the Apostles of christian church—not schismatic to come out from it.

2. But we are too few and too feeble. In whom, then is voice the content of the content

church of Jesus Christ? That is recognized, and nored and confided in, as such, be

honored and confided in, as such, because, perhaps, of your 'nominal' connection with it? Of all shams, church shams are the worst, and from thehams, church shams are the worst, and from thehams, doom, how shall their supporters be divorced? To say that you maintain a connection 'nominal. ly,' is to say that you maintain that connection 'by name, or in name only '* It is to say that you profess to maintain a connection which you do to maintain really! What right have you to make such a hollow profession? After all, are you quite certain that a connection is 'inerely nominal' we demanded that a connection is 'inerely nominal' when had urged the Corinthian church to put away from themselves that wicked person, (I Cor. ...) he demanded 'Know ye not that a little leaven leaventh the whole lump?' What if the Corinthians had argued that the connection was a merely nominal one?

whole lump?' What if the Corinthians had argued that the connection was a merely nominal one?

11. 'But is not the kingdom of heaven likened unto leaven hid in three measures of meal, till the whole was leavened? Yes, truly. And this parable was designed to illustrate the power of truth on the heart, or the power and progress of the gostel, or of a true church (remaining such) in convenient. the heart, or the power and progress of the gossel, or of a true church (remaining such) in convering the world. And mark! the leaven must be whole-some leaven, not saturated with poison! The figure is never used in the Bible to show that Christians must remain in a corrupt, anti-christian church, in order to restore it, nor has church history yet reorded the successful experiment. The 'old leaven' of iniquity is always to be 'purged out' of the church (I Cor. v. 7.)—the very doctrine for which e contend.

12. 'But the tares and the wheat must be permit

12. But the tares and the wheat must be permitted to grow together until the harvest. Where? In the church? Or in the world? Christ's own expesition of the parable (Mat. xiii. 38.) informs us explicitly that 'the field' in which the tares and the wheat the field 'grow together' is 'the small by itly that 'the nead in which the tares and the wheat are allowed to grow together' is 'the world.' Nothing of the kind is said about the church. And these who apply to the church what Christ says of the world, very evidently take it for granted that there should be no distinction made between the charge and the world; and no more church discipline main tained in the one than in the other! Disorganizatained in the one than tion' follows, of course.

13. 'But we can not see into men's hearts—'Jaige

13. 'But we can not see into men's hearts—'Jaige

not, that we be not judged.' (Mat. vii. 1) The text, as Scott justly observes, can not forth clusion from the church of such members as disgrace their profession—nor forbid Christians to withdraw from every brother that walks disorderly. It same chapter, Christ bids us, Beware of false pr same chapter. Christ bids us, Beware of laise prophets, and because we can not see directly into men's hearts, bids us know 'the tree by its fruits.' Cessions and rash judgments alone are condemed. Some judgment of men's character, we can not but form and express.

14. 'Does it not savor of Pharisceism to secede

from churches, and call them corrupt?' No. Notif the evidence of their corruption is plain and palpa. of openly wicked men into the church, in the first place—no more than it does to gather churches out of the world, in any case, (unless all are nermital to join the church, when the church with the church w ble-no more than it does to refu to join the church, who desire it.) GENERAL REMARK.

Of each and every one of these objections, and of many more, like them, it may be observed that, if valid, at all, they are equally so against secesions from all corrupt churches (the Re ample,) as well as from corrupt Protestant churches in America. They likewise forbid all excommunications of unworthy members. They equally forbid all tests of church membership, particularly those predicated on evidences of Christian character They nvolve principles which, if carried out, would die band all the church organizations in the world, except those (such as national churches, for example, that claim or welcome the entire community, 2000 and bad indiscriminately, as their members. Above all, they are objections against the discharge of a plainly revealed Christian duty.

It will be understood that we advocate secession

from anti-christian churches, with the view of organizing christian churches in their stead. Of this work, we intend to treat, in our next number

* . Nominally. By name, or in name only .- Web.

Reported for the N. Y. Journal of Commerce. POLICE OFFICE-Monday.

Kidnapping.—In the month of October last, a man named Samuel Rowe, who represented that he was owner of a farm in Lewis county, New-York, applied to the Commissioners of the Alms-House, for appreciaces, and had them bound to him, two girls and two boys, one of the latter, a colored boy, on the Long list of the Commissioners. When getting them bound to him, he stated that he intended to take them to Lewis country over the pair for the part of the latter, a colored to the pair for the latter of the latt to work on his farm, but instead of doing so he em barked with them on board a vessel for New-Orleans and then proceeded up the Mississippi to about miles above Brandon, in the State of Mississip where he placed the children on a plantation, tried to sell the colored boy, but could not succeed in doing so. These circumstances having reached the knowledge of Mayor Morris, he caused a requisition knowledge of Mayor Morris, he caused a requisition to be obtained from Governor Bouck, and sent an officer from Mississippi, to demand the persons of Rose and the four children. The officer left here out 26th of February, and travelled to Mississippi and obtained a warrant from the Governor of that State, and arrested Rose, near Brandon, and took possession of the four children, and embarked with them in a state four children, and embarked with them in a state fur New Orleans. er for New-Orleans. But before the boat reached that city, Rowe jumped overboard and made his escape by swimming ashore, and the officer arrived on Sunday night with the four children.

Affray and Death .- A seri Marion, in this State, on Wednesday last, between Col. Martin A. Lea and N. B. Lockett, Esq. in which the former was so severely wounded by a pistol shat that he died on Saturday morning. Col. Les had as extensive acquaintance throughout the State, having formerly represented Perry county in the Legislators. and subsequently was engaged in commercial point this city .- Mobile Chronicle.

Murder -An atrocious murder was con the 2d inst. in the parish of St. Landry. The nucleared man is named McGahy. He was from Missippi, and was on his way from the Alexandria raisond, to Coulomb Alexandria raisond. road to Opelousas, in the company of a man cane Barney Mitchell. His body was found on Bava Bourf, dreadfully mangled, the skull being fracture and beaten in with a club, and presenting likewise the marks of a gun wound. Mitchell has disappeared and the supposition required that he is the market and the supposition prevails that he is the man

The Carthage (Tenn.) Republican contains fi particulars of a most brutal and unprovoked marks of a Mrs. Raney, by a drunken fellow named Roy land, in Putnam County. In his rage, Royland, the arts of the arts threatened to kill somehody, and got up in the to effect his purpose. All in the house got out of way, however, and the next morning he again an assault upon a number of persons who were the house. They all escaped except Mrs. Re who was overtaken, knocked down with an ase, her head then severed from her body. The wiher head then severed from her body. was arrested immediately.

Terrible .- Mr. Etheridge, an overseer upo Cannon's plantation, four miles below Ran-Tean, bud his brains beaten out with an ex-days since, by a negro. The negro seized Ein-while in the act of whipping him, whereupon ridge shot him through, when the negro seize ave, and killed him. axe, and killed him.

On St. Patrick's day, a serious riot occurre On St. Patrick's day, a scrious not occurred bile, from the silly practice of displaying a store figure or effigy. A party of Irishmen endeavord, take it down, when a fight ensued, in which clap pistols and guns were used; much blood was sled and it is supposed some lives were lost by the presental injuries inflicted.

AGENTS OF THE LIBERATOR. RHODE-ISLAND .- Wm. Adams, Paul

CONNECTICUT. -S. S. Cowles, Hartford; - John Hall, East-Hampton; James Munroe, Canter New-York.—Isaac T. Hopper, New-York Charles S. Morton, Albany:—James C. Foller, ateles;—Thomas McClintock, Waterloo; le Barker, Peru; R. D. H. Yardley, Ruskeille

Barker, Peru; R. D. H. Yardiey, Rarishorn, Penn Yan.

Pennsylvania.—H. C. Howell, Alleghony;—I Pennsylvania.—H. C. Howell, West Grott Vashon, Pittsburg;—M. Preston, West Grott Vashon, Pittsburg;—M. Preston, Thomas Penterprise;—Thomas Hambieton, Rasselville;—Enterprise;—Thomas Hambieton, Rasselville;—Kent, Andrew's Bridge;—John Cox, Homoflow Kent, Andrew's Bridge;—John Cox, Hamoflow James M. M'Kim, Philadelphia: Joseph Fulton, Stalem;—James Austin, Atwater;—Lot Holmes, Salem;—James Austin, Atwater;—Lot Holmes, Salem;—Jos. A. Dugdale, Cortsville;—A. Brot Oakland.

[SEE FIRST PAGE.]

FROM THE POSTMASTER CENERAL. Remittances by Mail.—'A Postmaster may ends money in a letter to the publisher of a newspaper, pay the subscription of a third person, and frank letter if written by himself Tr Agen's who remit money hould alwayded.

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ADVERTIS \$1 00. FRANCIS JACK

WM. LLOYI VOL. X EFUGE MAI Reports of The joint sele to the duty, as That the petit antially, with the following recognition of the following recognition or under the author or under the author or under the following recognition or under the following recognition of the following recognition or under the following recognition of the following recognition or under the following recognition or under

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in the case of fug devenor, or exect of the carried into curing the fugitive or Sate officers, it is sevident from relates to fegitive ceding one, relation directly application directly application directly application directly and to the exect fugitives from services it is simply said, on whom? Evisuach other of the usually employed apprehension and stood, by the frost of the services of the se